



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

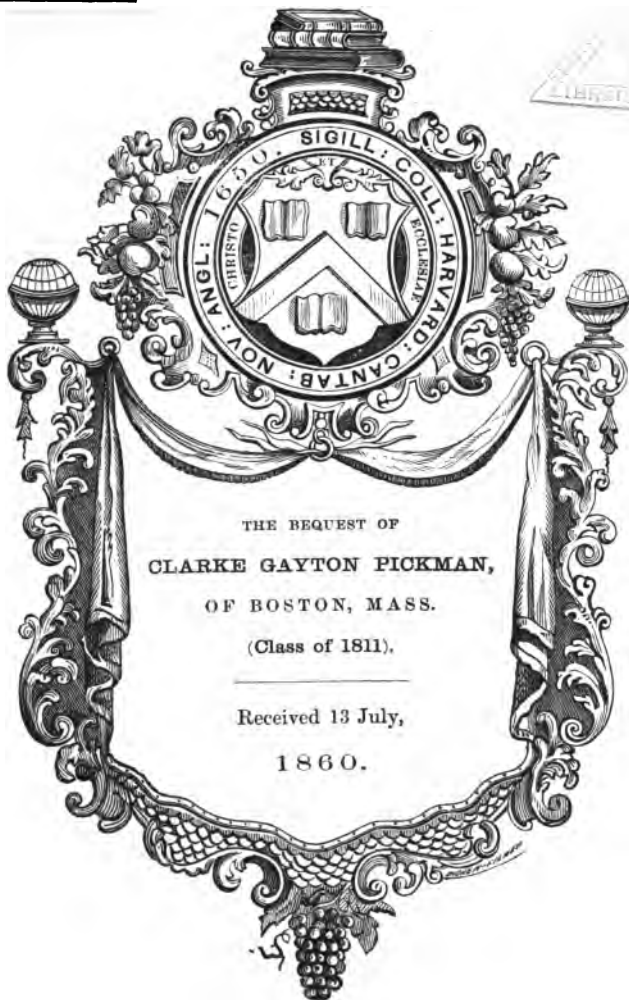
THE ARK IN THE HOUSE
—
FAMILY PRAYERS

“THE LORD BLESSED THE HOUSE
OF OBED-EDOM BECAUSE OF THE
ARK OF GOD?”

II. SAMUEL VI. 12.

19137.3

C9930.2.12



THE ARK IN THE HOUSE.

Preparing for Publication,

MANNA IN THE HEART;

OR,

Daily Expositions of the Psalms.

BY THE

REV. BARTON BOUCHIER, A.M.

THE ARK IN THE HOUSE:

OR, A SERIES OF

FAMILY PRAYERS FOR A MONTH;

WITH

PRAYERS FOR SPECIAL OCCASIONS.

BY THE

REV. BARTON BOUCHIER, A.M.,

CURATE OF CHEAM, SURREY;

AUTHOR OF "NANNA IN THE HOUSE; OR, DAILY EXPOSITIONS OF THE
GOSPELS."

"As every grace encreaseth by exercise of itself, so doth the grace of
prayer. By prayer we learn to pray."—*Sibbes*.

LONDON:

JOHN FARQUHAR SHAW,

27, SOUTHAMPTON ROW, & 21, PATERNOSTER ROW.

EDINBURGH: J. MENZIES. DUBLIN: J. ROBERTSON.

1854.

C9930.2.12

HARVARD COLLEGE LIBRARY

~~19¹ 37~~
2

1860, July 13

Substituted for duplicate

*The Beguest of
b. Gayton Pickman*

LONDON:

PRINTED BY WALTON AND MITCHELL,
WARDOUR STREET.

CONTENTS.

	PAGE
Introduction	ix
A few Preliminary Remarks on Family Prayer....	xv

FIRST WEEK.

Sabbath Morning.....	1
Sabbath Night.....	5
Monday Morning.....	9
Monday Night.....	13
Tuesday Morning.....	17
Tuesday Night.....	21
Wednesday Morning	25
Wednesday Night	29
Thursday Morning	33
Thursday Night	37
Friday Morning	41
Friday Night	46
Saturday Morning	50
Saturday Night	55

SECOND WEEK.

	PAGE
Sabbath Morning	59
Sabbath Night	63
Monday Morning	67
Monday Night	71
Tuesday Morning	75
Tuesday Night	80
Wednesday Morning	84
Wednesday Night	88
Thursday Morning	92
Thursday Night	96
Friday Morning	100
Friday Night	104
Saturday Morning	108
Saturday Night	112

THIRD WEEK.

Sabbath Morning	116
Sabbath Night	120
Monday Morning	124
Monday Night	128
Tuesday Morning	132
Tuesday Night	136

CONTENTS.**vii**

	PAGE
Wednesday Morning	140
Wednesday Night	144
Thursday Morning	148
Thursday Night	152
Friday Morning	156
Friday Night	160
Saturday Morning	164
Saturday Night	168

FOURTH WEEK.

Sabbath Morning	172
Sabbath Night	176
Monday Morning	180
Monday Night	184
Tuesday Morning	188
Tuesday Night	192
Wednesday Morning	196
Wednesday Night	200
Thursday Morning	204
Thursday Night	208
Friday Morning	212
Friday Night	216
Saturday Morning	220
Saturday Night	224

SUPPLEMENTAL PRAYERS.

	PAGE
For the Morning before the Celebration of the Lord's Supper	228
For the Night after the Celebration of the Lord's Supper	231
Another Prayer for the Morning of a similar oc- casion	233
For the Evening of the same Day	236
For the Morning of a Birthday in the Family	239
Prayer for a Member of the Family in a time of Sickness	241
Another Prayer for a Member of the Family when dangerously ill	244
Prayer on the Day of a Funeral in the Family....	247
Prayer on the Recovery of a Member of the Family from Sickness	251
Prayer for the Morning of a Christening Day	254
A Prayer for God's Ancient People of Israel	257
A Prayer for a Missionary Society	260
Prayer on the Morning of a Confirmation Day ..	263
On New Year's Eve	266

INTRODUCTION.

THE writer of the following Prayers is anxious to say a few words on the reasons that have led to the present volume. It is assuredly with no intention and in no desire to supersede others—far less from any unseemly supposition, that he has been enabled to fill a void, which others have equally felt to exist, but have themselves endeavoured in vain to supply. If he felt this strongly in the recent publication of his *Commentaries on the Gospels for Household Exposition*, still more strongly would he deprecate all idea of competition in so solemn a work as family prayer. It was indeed suggested by those who had an interest in the preceding publication, that its plan might be advantageously followed up, and as it were completed by a manual of domestic prayer. But though the idea was correct as to the principles that family worship would be in a great measure

incomplete without the union of the two, the writer of *Manna in the House* most unfeignedly felt his own incompetency to the work, and honestly and sincerely shrank from what he believed he could so inadequately perform. And even now that he has yielded to the desire expressed, he can most truly declare, that, in one sense, at least, it has been no labour of love; and so solemn did he feel the responsibility of putting words into others' lips, wherewith to carry their sins and their sorrows, and all the wants and desires of the awakened and still-burdened heart into the presence of a pure and holy God, that many and many a time has he desisted from his work, and almost laid it aside altogether.

It is a very different thing personally to lead the family in prayer—the especial family, in which your own best affections are bound up, whose every need you almost instinctively know, and for whom you plead, as if carrying your own burden, and enumerating your own wants. Then indeed out of the abundance of the heart the mouth speaketh; and, without alluding to higher aid sought and vouchsafed, the supply is generally found adequate to the emergency of the moment.

But it is altogether different to sit down deliberately and fashion phrases in which a sinner is to commune with his God, or write down sentences in which the wants and requirements of an unknown household may be best detailed. There can be little surprise that all manuals are more or less defective; and from this very cause, that no writer can enter into the especial and ever-varying spiritual and temporal necessities of those who may use his form of prayer—he cannot put himself into the position of one who enters minutely into all the incidents and phases of his own domestic circle, and apportions, accordingly, milk to the babe, and strong meat to them that are of full age, or, as the wise man describeth one “who giveth meat to her household, and a portion to her maidens.” And yet the very rapidity with which these manuals are multiplied is a convincing proof that the want is not yet satisfied: and one may no doubt trace also in the very demand for fresh books of prayer a gratifying conviction that family worship is most extensively disseminated, and is still spreading throughout the length and breadth of the land.

The writer of the present manual has been most

desirous to confine himself, as far as he could, to what his volume claims to be, a series of *Family Prayers*, in which the wants of a family, and the short-comings and misdoings of individuals, as members of a household, should be kept in mind. General and discursive statements of sinfulness are perhaps little felt; and, in the short period necessarily and unavoidably allotted to domestic worship, it would seem almost suggested by the very place in which we meet, and the very circle by which we are surrounded, that we should limit our confessions chiefly to those very sins and omissions of which, as a household, we may have been ourselves guilty, as well as confine our petitions to such supplies of grace and strength as we ourselves most need for our own daily work and daily trial. There can be no doubt that it is a duty, and a great privilege too, to pray for other objects also—for our beloved and gracious Queen, and all that are put in authority under her—for our country and our Church, and their best and holiest interests—for all orders and degrees of men—for the spread of gospel truth in our own land—for the setting up of Christ's kingdom among the heathen—and for the restoration of Israel to their

own but still alienated and polluted soil. All these are no doubt legitimate subjects of prayer, but though they may be and are very dear, and very near too to the hearts of God's children, they can hardly be crowded into the short compass of a family prayer-meeting without extending the service to an inconvenient length, or so condensing each, as to weaken the effect of all.

Family Prayer, by its very title, claims to be an exposition of family wants, and should especially refer to the members of the household. The writer of the following prayers has seldom omitted allusion directly or indirectly to two most important and interesting classes in a household—the children and the servants. It is true there may be circles without the former—none perhaps without the latter. It is unnecessary to point out how essentially the happiness of a family is bound up in the well-being of the first, and its comfort in the affectionate fidelity and kind feeling of the other. Both have their peculiar trials and their peculiar failings; but the writer is led from long experience to think that it would be injudicious and perhaps unkind to make those trials and those failings subjects of anything beyond the most

general comment and application to all. It requires especial delicacy and tact in him who leads in prayer, and a vast amount of what the Word of God calls "the law of kindness in the tongue," and still more especial grace in him or her who hears, to make any direct allusion to individual transgressions or failures in duty. Generally speaking they are far better reserved for private admonition and rebuke; and, at any rate, could in no degree be included in a formulary adapted for general use.

After all, the oil for the lamp must be sought elsewhere, and from a higher and a holier source: we may arise and trim the lamp, but unless "the Lord light our candle, and the Lord our God enlighten our darkness," it will not give light to all that are in the house. "The *gift* of prayer," says an old writer, "may have praise from men, but it is the *grace* of prayer which has power with God." "Spiritual breathings are attended with spiritual blessings—and nothing can ascend to heaven but what first came down from heaven."

The Cottage, Cheam, Surrey,
July, 1854.

A FEW PRELIMINARY REMARKS ON FAMILY PRAYER.

It is more than twenty years ago, that in editing a reprint of the *Private Devotions* of Bishop Andrewes, the editor prefixed an Essay on Closet Prayer to that little work; and though the preceding Introduction may seem to comprise all that is needed to be said with regard to the present volume the writer is anxious to avail himself of the present opportunity to add a few remarks on Family Prayer as a supplement to what was then urged on the duty of Closet Prayer. They are, in fact, pillars of the same edifice—the same temple of the Holy Ghost erected in the bodies and souls of men: and he who is most fervent in the outpourings of his heart in secret, will be the most earnest to avail himself of every opportunity of joining any little band of worshippers he may

fall in with, and realizing to his own soul that sweet and precious promise of his Lord, that where two or three are joined together in His name, there is He in the midst. As in the days of His own childhood He was in the material temple at Jerusalem in the midst of the doctors, both hearing and asking them questions, so is He now in the midst of the few who are speaking one to another, both hearing and asking them questions, hearing every uttered prayer, and catching every spiritual breathing, and also asking them questions respecting their further wants and desires, "What wilt thou that I should do unto thee?" "Wilt thou be made whole?"

This, however, more partakes of the character of social than of family prayer. In one sense indeed all family prayer is social prayer, but the reverse is not necessarily true; and it is to family prayer that the present remarks more especially refer. And I would observe at the very outset, that it is a subject of much thanksgiving that at the present day it is hardly necessary to offer a single argument why a system of family devotion should be adopted in every household. It is not meant that the practice is universal even now—far from it—but few, if any, repudiate it as unnecessary and unprofitable; it is more the evasion and

the delay, than the rejection of the practice, and excuses to palliate the omission rather than arguments to defend it, are the more frequently sought and put forward.

There is, however, one observation, which is so frequent as to require notice, especially as it cannot be denied that both truth and experience justify the assertion. And it is that we do not see so much practical good resulting from it, as we could desire, and might reasonably expect; that many of those who partake in the privilege and kneel side by side with ourselves are little influenced by it,—that with so many it is a mere form hurriedly and irreverently got through, leaving no trace of impression for good behind, and that when they quit the household where the practice has been pursued, and are left to their own uncontrolled guidance and choice, the whole system of prayer breaks down in the recoil, and they become more hardened in the neglect than they were ever softened by the practice. There can be no doubt that there is much painful truth in the remark, and few, if any, are the households which could not point to one or more individuals in the circle, who, as the apostle phrases it, are like men beholding their natural face in a glass, and straightway forget what manner of men they

are,—that is, they join in the confessions of sin and unworthiness, profess to abhor themselves for their iniquity, and call themselves miserable sinners and offenders, and the moment after forget that such expressions have ever passed their lips, and return without a scruple or an instant's reflection to the very sins and transgressions of which they had declared they repented and were ashamed. We cannot for a moment deny much of this ; it comes too often home to our own experience in all its painful and sorrowing notice to pass unobserved. But when an argument is attempted to be based upon the fact, that therefore it might be better to omit the practice altogether, than place such a snare in their way ; and, as some go on to allege, almost compel persons to be hypocrites towards God by enjoining their attendance at the family devotion, when we know that they feel no interest in the service, and are but too likely to pour contempt on the practice, and so bring sin on their souls, we must at once deny the inference. Let us proceed to examine it.

The remark is, perhaps, chiefly applicable to one class of our family circle—the domestics of the establishment ; and in one sense it may perhaps be said that their attendance at family worship is to a certain degree compulsory—they either have

not the option of withdrawing given to them, or if they had, they would be very unwilling to avail themselves of it, for the lowest of all motives, the fear of offending an earthly master, and injuring their worldly interests. It is, therefore, in one sense virtually at least compulsion. But as when a servant is hired into the family, the practice of family devotion is generally mentioned, partly as an intimation that the household is regulated by Christian principles, and that if they enter it they must conform to the same rules and regulations; so, up to this moment, compulsion does not begin. They are at liberty to decline the service, and to seek one, if they can find such an one in a Christian land, of which they may have to say when they quit it, "No man cared for my soul." We claim not the prerogative of the Almighty, to read the heart of man or woman, and therefore if a domestic enters our service with a perfect previous knowledge that prayer is the morning and evening practice of the united family—why, charity believeth all things, and charity thinketh no evil, and therefore admitteth the new-comer in the hope that a brother or a sister, beloved in the Lord, is kneeling by our side. Let us, however, go on to suppose that the truth gradually breaks in upon us, that charity has been too sanguine—we detect

listlessness and indifference, and, it may be, even levity in the demeanour at the service ; or we are unhappily witnesses or hearers of some outbreak of temper or of passion, some glaring transgression of the law of Christian love, or Christian fidelity, some violation of God's law as to truth, too evidently betokening an unregenerate heart. What then should be the conduct under such circumstances : are we at once to exclude them from our service, or by still inviting and permitting them to join us, are we to be accused of compelling them to be hypocrites before God ? Certainly not : Christian charity, however, here steps in again, and though it may not any longer be able to "believe all things," it still "hopeth all things." No Christian master or mistress, who acts up to the profession which family worship certainly makes of caring for the souls of those under our roof, and who, as the wise man observes, "looks well to the ways of the household," would omit or shrink from the duty of pointing out strongly, though kindly, the derelictions he had witnessed, and having thus himself, fulfilled the law of Christian love, by not suffering sin upon a brother's soul, he may hope *all* things, and therefore hope that a blessing will still rest upon the means even as regards this erring brother or sister's soul.

Let us take another case. There may be unmistakeable evidences of a heart uninfluenced and unsoftened by religious impressions, evading and avoiding the family worship at every touch and turn, and by every possible device, and when present shewing the irksomeness of the duty; and yet with all this, as regards his service, this individual may have qualities that are most valuable and useful—dexterity and skill, quickness and neatness, and even sobriety and honesty, and that thorough knowledge of their work, which would render one most anxious to retain such an one in our service. In such a case indeed the reproach would justly attach to us of compelling them to act as hypocrites before God, if, with a thorough knowledge of their irreligious and ungodly character, and simply because they were useful and handy servants, we retained them in our service, and still summoned them to join with us in our daily worship. It was a more consistent, a more God-honouring rule, which David laid down in that Psalm which has been most appropriately called the Householder's Psalm, when he avowed his determination to walk within his house with a perfect heart, and accordingly declared who should, and who should not serve him. "He that walketh in a perfect way, he shall serve me." "He that

worketh deceit shall not dwell within my house ; he that telleth lies shall not tarry in my sight.” It would perhaps after all be far more correct to attribute these and similar failures to some inconsistency in our own walk and conduct, rather than to any inherent deficiency in the practice itself. No one in the family should have grounds for saying that any law of God, or rule of godly practice, has been laid aside or suspended for our own convenience and interest, nor should any one ever have occasion to remark how little our own tempers or hastiness of speech was in accordance with the prayers we adopt for the guidance of all.

It is not however with regard to servants only that one has to mourn over failure ; there are other plots of ground in the domestic seed-bed in which apparently the seed is wasted, or at least brings no present fruit to perfection ; and where the heart knows and mourns over its own bitterness with an anguish like that of Monica, or a cry as heart-rending as David’s over his son Absalom. It has been indeed frequently, and perhaps somewhat sneeringly asserted, that the children of religious parents have so often gone astray, and by their misconduct brought reproach on their parents’ names, if they have not brought down their grey hairs with sorrow to the grave ; and

many a scorner in his derision has said, "See what comes of too much religion," insinuating that the cause rested in the excess rather than the absence of religious exercises. The fact itself may, perhaps, be very fairly questioned—not that the children of religious parents seldom or ever go wrong, but that their number preponderates over that of less godly and more worldly parents. A religious family is like a city set on an hill, observed of all, aye, and watched of all; and every neighbourhood has some unkind and irreverent Ham ready to expose and jest at any declension or any fall among its members, while even the more glaring sins of an irreligious family are passed by without notice, or at least without surprise or comment. But the question one has to meet is, in what way such a result, when it does occur, should tell upon family prayer; or to take a far more common case with regard to pupils in a family, or the still more extended circle of a school. It would be a very credulous charity indeed which could believe that all the members of such a circle were alike savingly impressed by religious truth, or knelt at the family altar with the same impressions of holy reverence and devout or even decorous demeanour. Is then the observance of the religious ordinance to be discon-

tinued in such a family or circle, because it fails in its effects as regards some of its members, and because to them it is a snare and a sin in their way? Our own common sense and reason at once deny such an inference, and we have only to carry out such a principle to its full extent to see the absurdities to which it would reduce us. Is then the religious ordinance to be confined only to those members of whom we can predicate better things, and the door to be closed against those who, we have too much reason to fear, only disregard, if they do not despise and make it even a subject of ridicule and jest? There is not one, with a Christian heart at least, who would for a moment uphold such a proposition. It reminds one of that legend of Abraham, in which a wearied traveller at the close of day is represented as coming to the patriarch's tent to seek and to obtain hospitality. At the time of the evening prayer, the stranger avowed himself a fire-worshipper, and the indignant patriarch at once dismissed him from his tent; on which the Almighty remonstrated with His servant, saying, "I have borne with him fourscore years, and couldest not thou endure him one night?" But without going to fabulous legends, we have sufficient indications of the Lord's will in His own dealings with men

now, as well as in His recorded word. It is true God willeth not that any should perish ; and, accordingly, invitations and warnings, precepts and promises, threatenings and remonstrances, means and ordinances, line upon line, here a little or there a little, servant after servant, and messenger after messenger, are unsparingly employed by the Lord ; as He Himself touchingly asks, "What more could have been done to my vineyard that I have not done to it?" and yet after all, when "He looked for grapes, it brought forth only wild grapes." And still more strikingly and painfully is this unfolded in our Lord's parable of the sower, where the seed is scattered, and that by no unskilful or careless hand, on the different seed-beds, which we may suppose comprise the various classes of hearers ; yet of the four, three disappoint every hope and mock every labour, and only one realizes a return, and even in that one some of the plants present but a niggard produce to reward the toil of the husbandman. And yet, in the parable of the barren fig-tree, it is as plainly unfolded that the means of grace are to be continued as long as life and hope remain ; that though the tree be a barren one, though it seem to be, and is declared to be, only a cumberer of the ground, still he that was entrusted with its charge intercedes

for it on the very ground that he will dig about it, and dung it, use every effort and try every means, if peradventure it may yet bring forth fruit. The result of course is with God, but our duty seems plainly intimated that we should persevere in the appliance of every means of grace to the most unpromising and unsightly plants; and that as the sorrowing and repentant father in his hour of deep distress lay all night upon the earth, and fasted and wept and besought God for his child, saying, "Who can tell whether God will be gracious to me that the child may live?" So we should continue earnest in prayer *with* and *for* those who may seem to us stricken with mortal disease; and yet who can tell whether God may not be gracious to their souls that they may yet live! And though in many and many an instance, as in David's case, the prayer be ineffectual and the effort vain; though the Lord in His wisdom deny the petition in the exact form in which it is preferred: yet still, even with David, though the living child never gladdened his father's sight again, yet he could still find consolation in the assurance that though his child would never return to him, yet he himself should go to him, where all tears would be for ever wiped from his eyes. And so we may assuredly say even of David's prayer, that it returned

not unto him void. And I cannot but think that the same consolatory and upholding truth as to the efficacy of family godliness and prayer is most affectingly hinted at in the parable of the prodigal son, where the first act of the awakened sinner's memory is to go back to the peaceful, happy home of his childhood and youth, and long once more to share in all its security and privileges. And under how many a roof is there not even at this day many a scene of sorrow like unto this—many burning tears of shame and sorrow shed over the reckless course of some unhappy prodigal afar from his father's home ! And when, like his prototype in the parable, he is in misery, if not in want, and comes to himself—what, in those hours of self-convicted wretchedness, through the grace of God, steals upon his awakened soul, and wins him back to penitence and peace ? Is it not, in a thousand instances, the recollection of his childhood's home, and the once-despised privileges of that home—a father's counsels and a mother's prayers ? In those hours, when no man ministers consolation to him, do not the scenes of those earlier days, the roof beneath which his first accents of prayer were offered up, when he knelt side by side with father and mother, and brothers and sisters, and even “the hired servants” shared

in the holy abundance of that home—when all was calm and peace and love around, do not these memories continually recur and wring from him the pathetic exclamation, “Oh remember not the sins of my youth!” And though it may be that they meet no more on earth, yet some narrative, some blessed tidings from the far land of his exile—from some minister or missionary’s hand, sent of God to minister to his dying hours, tells of the hopes that cheered those dying moments, and the last earthly memories that lingered so lovingly around his father’s home, and the loved inmates of that home. And so, as with the patriarch, that father or mother’s grey hairs may go down with sorrow to the grave, because their son is not; like David, they have a blessed hope that though he will not return to them, yet they shall go to him.

And were this alone the result, were it only but the hope of this, oh how fervently should family prayer go up as a memorial before God, to be remembered by Him, and brought so savingly home to a child’s memory in after years! How should that father and mother, and brothers and sisters, and hired servants too, adore the loving-mercy of God, which thus permits an Ebenezer to be erected in every household, an ark of the

Lord to bring in with it every blessing to the inmates!

But we must not confine the blessing to the comparatively negative result of possible future good; like godliness, it hath the promise of the time that now is, as well as of that which is to come; it blesses alike the upper and the nether springs: and the motto prefixed to the cover of the present volume refers to one of the most striking and significant instances of the blessing of the Lord accompanying the setting up the ark of God in an individual house that we have on record. It not only states the fact that the house of Obed-Edom was blessed of God, but states also the reason why it was so singled out for that blessing, and why that blessing descended on it; but we find in the same annals the extent and magnitude of the blessing, and how evidently it was the result of that godly training which pervaded Obed-Edom's household. If the inspired Psalmist, Obed-Edom's sovereign and master, has declared, (and possibly in allusion to this very family,) that "as arrows in the hand of a mighty man, so are children of the youth, and that happy was the man that had his quiver full of them," if he looked upon children as especially "the heritage of the Lord, and His reward," so the chronicler of

David's reign has recorded of Obed-Edom's family that his sons and grandsons numbered threescore and two men, "able men for strength for the service," with this especial recognition of the source from which all flowed, "for God blessed him."

It is a coveted distinction among men to call their lands and their houses after their own names, and though the word of God says of the practice, "this their way is their folly," yet their posterity approve their saying and continue their practice. Yet the patriarch Jacob, though not at the time a very enlightened man, certainly had higher aspirations, when he called his first resting-place Beth-El, or the house of God; for happy indeed is that house where the Lord dwelleth, and happy the household that is in such a case.

"OUR FATHER, WHICH ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN."

"THE GRACE OF OUR LORD JESUS CHRIST, THE LOVE OF GOD, AND THE FELLOWSHIP OF THE HOLY GHOST BE WITH US AND OURS THIS DAY AND FOR EVERMORE."

"THE LORD BLESS US AND KEEP US! THE LORD MAKE HIS FACE TO SHINE UPON US, AND BE GRACIOUS UNTO US! THE LORD LIFT UP HIS COUNTENANCE UPON US, AND GIVE US PEACE THIS DAY AND EVERMORE."

"THE PEACE OF GOD, WHICH PASSETH ALL UNDERSTANDING, KEEP OUR HEARTS AND MINDS IN THE KNOWLEDGE AND LOVE OF GOD, AND OF HIS SON JESUS CHRIST OUR LORD; AND THE BLESSING OF GOD ALMIGHTY, THE FATHER, THE SON, AND THE HOLY GHOST REST ON US AND OUR HOUSE THIS DAY AND EVERMORE!"

THE
ARK IN THE HOUSE.

FIRST WEEK.

Sabbath Morning.

O LORD God of the Sabbath! who hast in Thy tender love given unto man, wearied with toil, and burdened with sin, a Sabbath of holy rest, we would especially thank Thee, and praise Thy name for this Thy precious gift. Give us a due sense of Thy unspeakable love, that we may prize Thine earthly Sabbaths as our sweetest privilege and richest inheritance here. Alas! Father, on other days, encumbered with cares, harassed by trials, and, it may be, drawn aside by the anxieties and

claims of life, we find not time—we make not time—for that more intimate and especial communion with Thee we so much need. We therefore bless Thee for this Thy returning gift of earthly Sabbaths. Yea, Holy Father, all is Thine—the day is Thine, the grace is Thine, the peace is Thine,—oh, then, give the grace to love Sabbath-days, and vouchsafe to us peace *in* them and peace *from* them. We have sought peace in the world, and the things of the world, but they have brought only vexation, disappointment, and unrest. Oh then, Lord, suffer not the world, either in its cares or its vanities, to enter in and dispossess our hearts of any portion of this day's appointed blessing. Give us to watch with holy jealousy both over the inlets and the outlets of our hearts, that no thought may enter, and no desire go forth, to intercept or dim the holy atmosphere of Sabbath employments and Sabbath enjoyments. We are now, Lord, shortly to go forth to Thy public worship ; grant that we may not waste or misemploy the time before the public duties of the day in trifling or

unseemly occupations ; but keep alive in all our hearts that spirit of devotion, which, we trust, Thou hast already kindled. Holy Spirit of God ! without whom nothing is strong, nothing is holy, we pray Thee take of the things of Jesus and shew them unto us ; and especially would we ask for a peculiar blessing on that portion of Thy word which shall be read to us this day, and that selected text on which our appointed minister shall preach to us. Give unto *him*, O Lord, an earnest desire to win souls to Christ, and give him many souls for his hire ; give unto *us* not only the hearing ear, but the open and obedient heart, that Thy truth may enter in, take deep root, and bring forth abundant fruit to the glory of Thy name.

Bless, too, those who shall worship with us ; and yet, why should we limit Thee, O Thou Holy One of Israel ?—bless all everywhere, and in every place, who shall assemble in Thy name to day. Like Thine own sun in the firmament, shine on every congregation, on every Christian meeting ; shine, too, on and

in those chambers of sickness, whose suffering tenants are hindered from joining in the assemblies of Thy people. Shine, Lord, into their hearts, and speak peace to their souls, as well as ours.

And now, O Lord, we commend ourselves as a family to Thy care, beseeching Thy blessing on the various members of our household, on ourselves, our servants, and the children whom Thou hast given to us to grow up round about our table, and looking especially unto Jesus for His promise to unite Himself even to the scantiest meeting that assembles in His name; and closing our prayer in those sweet and precious words which He has taught and empowered us to use.

"Our Father," &c.

"The grace of our Lord," &c.

Sabbath Night.

ONCE more, blessed Lord, are we met before Thee as a family, to praise and bless Thy name ; and yet, Father, as individuals of this family, we have all need to humble ourselves before Thee for the shortcomings and the misdoings even of this holy day. We began it, Lord, in prayer, we have professed to serve and worship Thee, we have sate as Thy people and among Thy people in Thine own house of prayer ; and yet how many spots hast Thou seen in us this day which are not the spots of Thy children ! Alas ! we have to bow ourselves in the dust before Thee, that our hearts have been so cold, our thoughts so wandering, our affections so earth-wards. It is, Lord, a righteous demand of Thine, that to whom

much is given, of them will much be required; and if Thou hast this day vouchsafed unto us abundant means of grace, give us also, we beseech Thee, grace to remember, and grace to practise those duties, and cultivate those tempers that may best adorn our Christian profession. Give us, as a family, to remember that if one member suffer, all the members suffer with it; and though we may not partake alike in each other's sin, yet Thou hast so linked us together in the bonds of nature and affection, that we are at least all sharers in its sorrow and its shame. Suffer, then, no unholy conduct, no unchristian temper, no unseemly habit or indulgence to wound or mislead a weaker brother or sister. Pour out, O Lord, over this household such a measure of Christian love, that like the precious oil on the high-priest's head that ran down to the skirts of his clothing, so a spirit of love and kindness, a spirit of mutual forbearance and forgiveness, a spirit that enters into every want and sorrow of another, and is ready to speak a word in season of encouragement to

any, may abound in every heart from the head even to the lowest member.

We are now closing, Lord, this Thy day of privilege. Oh gracious Father, we beseech Thee, water with the dews of Thine own Holy Spirit Thy precious word of truth, wheresoever scattered and by whatsoever hand, especially that portion of it to which we ourselves have been privileged to listen. Let not Satan find in any heart under this roof an open door or an unguarded crevice, whereby he may enter in; but give, Lord, Thine angels charge over us to keep us in all our ways. Yea, be Thou our shield and our defence against every enemy. And when to-morrow dawns, and life's duties recommence, may we each arise and go forth to our appointed work with Thy blessing, and Thy spirit bringing to our remembrance the teaching and the truths we have heard this day. Oh, Saviour of the world, who hast Thyself been present with us in our public worship, and art now among us by Thy Spirit, watch over us for good this night: gather under Thy wings, compassionate

Redeemer, not only the members of our own household, from the youngest to the oldest, but the members of every household in which we have an interest; our relations and friends however separated and distant from us—may our prayers be now drawn out for them, and theirs for us, that we may be a praying people, and may still meet together and be united in spirit before Thy throne in prayer, in Thy name, and through Thy mediation, who hast loved us and given Thyself for us, even Jesus Christ.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Monday Morning.

ALMIGHTY God ! Father of all mercies, who makest the outgoings of the morning and of the evening to praise Thee, we are met together once more to bless and thank Thee for Thy preservation of us and ours during the past night. It is of Thy mercy alone that we are not consumed, that our beds have not been beds of death, and that no chamber detains its inmate in sickness or in suffering. We would thank Thee, gracious Father, that every (so many) member(s) of this family is (are) permitted of Thee to meet and unite once more in undiminished health and strength, in the returning privilege of family devotion. Oh grant that we may never arise from our beds without giving the first thoughts and

thanksgivings of our hearts, and the first words of our lips to Thee, and the acknowledgment of Thy goodness. Praise, Lord, is comely at all seasons from a redeemed heart—and it becometh well a forgiven sinner to be thankful; but especially in the morning watches would we bless Thy holy Name for those many mercies, which Thy night and morning hath alike poured in upon us in such abundant measure—for the unbroken slumber, the refreshed body, the restored spirit, the undiminished health, and the reason still spared to us. We are about to go forth once more, O Lord, to the various cares and engagements of the day, (some to order and some to obey, some to direct and some to labour, some to teach and some to learn,) but all alike, the highest and the lowest, engaged to duty and devotedness to Thee. Thou, Lord, knowest our inability—the inability of each one here in him or herself, for the work assigned without Thy blessing and Thy strength; oh grant, then, that we may go forth to the duties of this day in a fitting spirit, that they may be

begun, continued, and ended in a prayerful spirit of dependance on Thee and Thy aid, that when we again assemble before Thee at night, our consciences may be found void of wilful offence both towards Thee and towards all men. Teach us all alike that every duty, though outwardly done unto men, is in spirit and in truth to be done as unto Thee. It is Thou, Lord, that assignest to each and every one his station, and as we ask of Thee grace faithfully to fulfil the duties of the same, so would we acknowledge that all is Thine—success is Thine, disappointment is Thine, and alike Thy will concerning us. Grant then, Lord, that there may be no repinings on our lips, no misgivings in our hearts at our respective conditions. Preserve us all from a discontented and a murmuring spirit before Thee, and from an over-reaching and a slighting disposition as regards others. Bless especially the young ones of this family, that as they are Thy gift, so they may be trained for Thee, taught to know Thee, and ready with the young prophet of Thy church of old, to

begin to serve Thee even from their childish years.

And as we ask for a blessing on ourselves and our own work, so would we not forget those, who are near and dear to us. As Thy mercy, Lord, is over all Thy works, and Thy faithfulness and truth reacheth unto the clouds, so can Thy love extend to the far distant ones of our respective families from whom Thy providence has for a season separated us. Bless them, O Lord, in their bodies and in their souls, and may our prayers in their behalf, and theirs for us, be heard and answered for the sake of Him, who loved all and died for all, even Jesus Christ.

"Our Father," &c.

"The grace of our Lord," &c.

Monday Night.

BLESSED be Thy Name, Oh God of our salvation ! who hast once more permitted us, an unbroken band, to meet together before Thee in prayer and praise. Yet who and what are we that we should be privileged to come into Thy presence, O Thou Most High ? Not in our own name, not in any righteousness of our own ; we are dumb before Thee, for we are guilty. Yet, Saviour of sinners, Saviour of the lost and the perishing, it is in Thy name we come, it is Thy intercession we seek, it is Thy merits we plead. Plead Thou for us, and we shall not be condemned, intercede for us, blessed Jesus, and we shall not be cast out. Alas, Lord, is it Thine own reproach that Thou art provoked every day ? is it true

of us that we have provoked Thee, the Holy One of Israel, to anger? Yes, righteous Father, we have sinned this day, we have not watched over the issues of our hearts with godly jealousy; and in thought, word, and deed have we to acknowledge that Thine eye hath seen, and Thine ear heard that which was unseemly in Thy children. We dare not, we presume not, heavenly Father, to think our own household, any more than our own hearts, unstained by sin; it may be, like the sons of Thy servant Job, that some among us have sinned, and spoken rashly with our lips, or done wickedly with our hands. Alas, Lord! we are indeed as other men are—full of sin, full of fault, and our only cry before Thee this night is, “God! be merciful to us, sinners,” “be merciful to our sin, for it is great, for Thy Name’s sake.”

Suffer us not however, O Lord, to rest in this general acknowledgment of transgression; let us not delude ourselves with the belief, that by thus joining in the penitential confessions of the family, we do all that our sin requires.

Oh that we who are now present before Thee, may, each one for ourselves, in the retirement of our own chamber, pour out our hearts in penitence and prayer, and seek for ourselves Thy forgiveness and Thy blessing before we lie down to rest. Let us not, O Lord, commit ourselves to sleep with one sin unconfessed, with one transgression undeplord, or one evil passion or unkindly temper passed over in our own secret prayer. And while we ask forgiveness for ourselves, while we seek of Thee pardon for our own unnumbered offences against Thee, and our many unkindlinesses of thought, word, and deed against our fellow-creatures, may we have a forgiving spirit ourselves towards those who do us wrong. Let not the night close in upon, and slumber overtake us with enmity, or an angry feeling in our hearts towards any who may have offended us. Especially, Lord, make this household a household of love among ourselves, of a Christian spirit of forgiveness and forbearance one towards another: and if any of us, whether masters or servants, parents or children, bro-

thers or sisters have betrayed an angry or an unfitting spirit, O Lord, forgive us and shed abroad in our hearts, by Thy Holy Spirit, that love to Thee which may overflow in all love and charity, and good will; especially towards those who are members of the same family, and partakers of the same privileges, and the same Christian fellowship.

To Thy mercy in Christ Jesus do we now commit ourselves and all that are near and dear to us. Bless, protect, and keep us for Jesus Christ's sake.

" Our Father," &c.

" The grace of our Lord," &c.

Tuesday Morning.

LORD, teach us to pray! Give us to pray with the Spirit and with the understanding! Alas! Lord, Thou knowest how apt we are to fall into formality and indifference, how readily the words of prayer fall from our lips without the spirit of prayer in our hearts. Oh! let it not be Thy reproach against any of us here before Thee this morning; that Thou shouldest have to say of any of us at the close of our prayer, "*Thou* hast not prayed," "I have heard no prayer from *Thee*." Suffer us not to pray in any spirit of carelessness or coldness, far less in any spirit of hypocrisy, repeating with our lips what we do not feel in our hearts, or with any wandering or unholy thought. Let not our prayer so rise up in

judgment against us to condemn us, but while Thou vouchsafest to us the privilege of the form, give us also, we beseech Thee, the spirit and the power of godliness and prayer.

We are not indeed worthy, Oh God, that Thou shouldest come under our roof, but *He* is worthy for whom Thou shouldest do this; for He hath loved us, and given Himself for us, that we through Him might now come boldly to Thy throne of grace, and find mercy at Thy hands. For His sake, then, for Thine own Name's sake, be merciful to our sin; yea, save, Lord, by Thy Name,—by Thy name of love, Jesus, save us from sin, its power and its pollution! by Thine errand of mercy seek and save us that we perish not, that we be not amongst the lost ones. Keep us this day, O Lord, in all our ways—into whatsoever scenes of duty, into whatsoever trials, into whatsoever emergencies we may be led by Thy will concerning us, or the occurrences of the day, or into whatsoever temptations we may fall through the guidance of our own corrupt hearts, keep us, blessed Saviour, from the

guilt of wilful, conscious, meditated, or unguarded sin. Thou, Lord, knowest that our enemies are many and mighty, and full of malice; oh suffer him not to prevail against us, or pluck us out of Thy hand. Up, Lord, disappoint him, cast him down, deliver our souls out of his hands as a bird out of the snare of the fowler.

Thou armest us, O Lord, every day for the conflict—every day Thou givest us the sword of the Spirit, which is Thy word; we hear its precepts, we are taught its warnings, we listen to its details of love and mercy, and we kneel in prayer to seek Thy guidance and support, before we go forth to the battle. Alas! Lord, if we fall into sin after all the great things Thou hast done for us, we may well say, “We have destroyed ourselves;” and what shall we say unto Thee, how shall we answer Thee, when we again come before Thee at night with an accusing and a guilty conscience! Oh! may this dread of sin, may this holy fear of offending Thee be preserved in us throughout this day; and if through the lusts

of the flesh or the wiles of Satan, we contract any defilement in the midst of this miserable and naughty world, may it be purged and done away, and our souls washed and made clean in the fountain for sin and uncleanness, which Thou hast opened for every sinner in the blood of Jesus. Thus, Lord, commending ourselves to Thy care and going forth in Thy strength, we would not omit to bring before Thee the wants of the young ones of this family, that Thou wouldest care for them also, and love them with that love wherewith Thou lovedst them when on earth, and didst rebuke those that would have kept them from Thee; to whom, with the Father and the Holy Spirit, be ascribed all might, majesty, and dominion now and for evermore.

" Our Father," &c.

" The grace of our Lord," &c.

Tuesday Night.

LORD! Thou hast commanded Thy loving-kindness in the day-time; oh that now in the night-season our song may be of Thee, and our prayer unto Thee as the Lord of our life! We look around us with a loving and a thankful heart and find none missing; Thy providence hath guarded in every path, Thine eye hath watched, and Thine hand upheld in every duty, and we are now met unharmed and safe beneath that roof from which Thou permittedst us to go forth in the morning.

And now, Lord, what is Thy record against us this day? Are not all things noted in Thy book, and what doth that book testify? We acknowledge with shame and sorrow that we have done and left undone, that we have said

and left unsaid, and thought and left unthought much, very much that we could wish otherwise; and cherished many a desire in our hearts, which, but for Thy restraining grace, might have conceived and brought forth sin and death. Blessed Jesus! blot out the handwriting that is against us, cancel its accusing leaves, and let not our sins be any more named against us! And while we are thus accusing and condemning ourselves for the sins and omissions of this day, give us Thy grace that we may henceforth walk with feet more stedfast in Thy ways, with hands more closely linked in Thine, with eyes more intently and singly looking up to Thee, and with hearts more weaned from the world and more fixed on Thee. O Thou Giver of all good, whose dews refreshen, and whose rest restores Thine animate and inanimate creation; we would especially thank Thee for the care and protection which hath been over us this day; whatsoever of health and freedom from pain and suffering we have enjoyed is of Thy gift alone: and if Thou, Lord, hast in any measure withdrawn

it from any of us, and sent suffering instead, it is still Thy love that appoints and apportions all. If our work hath this day prospered in any of our hands, it is because Thou, Lord, hast blessed us; and if disappointment has been our lot, and sorrow our portion, it is in wisdom Thou hast sent them, and it is still Thy mercy that would lead us to recognise Thy hand in all that befalls us, and trace Thy love as clearly in what Thou takest away, as in what Thou givest. Grant to us, Lord, such a spirit of child-like trust and reliance on Thee in all Thy dealings with us, that when our daily and our nightly praises ascend before Thy throne of grace, we may thank Thee not alone for the sunshine on our path, and the love that smooths our way, but for the ruggedness we may at times find, and the hindrances we meet—for the sickness that chastens, and the sorrow that weans, for the voice that calls and cheers even out of darkness, and the form that walks by our side even in the fires.

We know not, Lord, what a day—we know not what a night may bring forth: Thou hast

told us in Thy word of a careless one who went to his rest thinking only of his store and of this world's goods, and how that rest was broken in upon by the awful summons for his soul; may we Lord, go to our rest under the cover of Thy wings, commending ourselves, and all in this family, our children, our servants, the guest that tarrieth but a night, and the friend that abideth, into Thy hands, compassionate Redeemer, that whether we die, we may die unto Thee, or whether we live, we may live unto Thee, that so, living or dying we may be Thine, Thine in time, Thine for evermore!

"Our Father," &c.

"The grace of our Lord," &c.

Wednesday Morning.

OH! glorious God! who in Thy works of creation didst, as on this day, cause Thy sun to arise and shine resplendent in the heavens, cause also the light of Thy truth to shine on our hearts, that the eyes of our understanding may be so enlightened, that we may no longer be aliens and wanderers from Thee through the ignorance and blindness of our hearts. Thy word is truth; and to know Thee and Jesus Christ whom Thou hast sent is eternal life. Oh! blessed Saviour! Thou sun of righteousness, arise this morning and shine upon us that we may walk in Thy light. Come to us, Lord, as in the days of Thy flesh Thou camest to that poor blind

man, that sate begging by the wayside. Thou Son of David! have mercy on *us*: we are equally needy, equally helpless. Oh! that we may now hear thy voice of love saying unto us, "What wilt Thou that I should do unto thee?" and grant that the instant reply from each of our hearts may be "Lord, that I may receive my sight," that we too may follow Thee, glorifying and praising God. The world, Lord, lieth in darkness; but oh! grant that we may not be misled by its false glitter, nor its hollow promises. Keep our hearts from its polluting taint, and especially the hearts of those who as yet look upon it with an unsuspecting, and, it may be, even a loving eye. Guide, guard, uphold, preserve, and keep them; fence them round, Lord, and hedge them in on every side, that no enemy may enter in, and their own feet neither stumble nor stray. Thou, Lord, hast written perishing on everything of man, even on the works of Thine own hands; but Thy word endureth for ever, Oh! that we may love that word and hear its voice at all times and

in all places ! may we listen to and obey its calls, when it says to any of us, "This is the way : walk ye in it." If sinners entice us, may we not consent unto them ; if our own passions would mislead, or our worldly interests draw us aside from Thee, Oh ! Lord, keep us from falling : leave us not to the guidance of our own carnal and corrupt wills ; leave us not in our feebleness and folly, but uphold our weakness, and arm us with Thy word against every assailant from within and from without.

Let there be no tarrying, no lingering of our hearts, no looking back of the eyes on what Thou hast commanded us to leave ; and if, Lord, Thou seest unwillingness in any heart before Thee, if there be any turning aside, or turning back to the things of this world, oh ! compel us to come in that we may be delivered from a condemned world—hurry us with kindly violence, nor forsake us on our way till we are safe beneath the shelter of Thy wings, and have reached the heavenly city.

And now, Lord, may Thy blessing rest upon every member of this household in their respective duties, especially on our little ones whom Thou hast given us ; children of earthly parents, may they be born again, and adopted as Thine own children into the family of Thy redeemed ones : and as we betake ourselves to our several employments, may it be in the full assurance that "Thou Lord seest us"—seest not alone the duty fulfilled, or the duty neglected, but the spirit in which we go to it, the willing heart or the sullen temper. May Thy covenant blessing rest too on all the absent ones of our respective families ; on fathers and mothers, on brothers and sisters, that all may be one in Thee, and one with Thee, oh ! Father, Son, and Spirit, now and evermore.

" Our Father," &c.

" The grace of our Lord," &c.

Wednesday Night.

FATHER of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named, and who in Thy loving-kindness didst declare to Thine ancient people Israel that Thou wouldest be the God of all the families among them, we bless Thee, oh ! our Father, that Thou still gatherest the solitary ones and settest them in families, and still vouchsafest Thy promised presence, even where but two or three are gathered together in the name of Jesus. Lord ! what are we, and what is our Father's house in Israel, that thou shouldest in such great humility deign to visit us, and come among us ! It is the contrite heart with which Thou lovest to dwell, and wheresoever Thou findest that, be it in the highest or the

lowest, in the mansion of the rich, or the cottage of the poor, there, Lord, Thou enterest in, and there Thou delightest to dwell. Oh! that Thou mayest now find among us such contrite ones—for alas, Lord, who amongst us can look back on the hours only that have passed since we knelt before Thee this morning, and not acknowledge that we this day have each of us done what we ought not to have done, and each left undone so much that we should have done: happy indeed for us, if through Thy preventing grace we have been kept from wilful transgression of Thy law. While therefore we would bless Thy holy name for all that Thy grace hath preserved us from, and Thy strength enabled us to do, we would not forget that each one here has somewhat to confess before Thee: some unholy thought, some hasty word, some unkind expression or ungenerous suspicion as regards another; some turning away or passing by on the other side from some act of benevolence or love which it was in the power of our hand to do. It is a blessed

privilege, O Lord, which Thou now affordest to us sinners of kneeling alike before Thee in penitence and in prayer for our offences against Thee and against one another. Thou, Lord, in Thy wisdom hast made all to differ—Thou hast made rich and poor, high and low, learned and unlearned; but, Father, there is one spot on earth where rich and poor meet together and know no difference—even before Thy throne of grace. Blessed be Thy name, Thou art no respecter of persons there: we all alike need the healing virtue, and the cleansing grace of the Saviour's blood, we are all alike invited and all welcome to come, and we all may alike share in Thy gracious promise, that "whosoever cometh unto Thee, Thou wilt in no wise cast out."

But, gracious Father, have we no records of bounties received, no thanksgiving for mercies vouchsafed to us through this day? Has there been no health, no soundness of mind and body? Have there been no evils averted, no dangers warded off? no designs of our spiritual adversary, no temptations of

his thwarted and defeated? Thy mercies, Lord, have been without number, we cannot reckon them up in order unto Thee; Thou hast continued us in health, it is of Thy goodness that no evil hath befallen us by the way; Thou hast given the food that sustains, the raiment that clothes, and the home that shelters. We are indeed all Thy children, but remember, oh! gracious Father, with Thine especial love the children under this roof; may they be safe under Thy wings, compassionate Redeemer! safe from every enemy, from that evil of their own hearts, and from the evil one that seeketh to draw them aside and away from Thee. Thou too, Lord, hast given strength and comfort in the discharge of every duty of the day, and Thou now grantest us the privilege, before we lie down to rest, of coming before Thee in the bonds of family amity and goodwill to seek Thy blessing on ourselves and all whom we desire to bear upon our hearts before Thee, for Jesus Christ's sake.

"Our Father," &c.

"The grace of our Lord," &c.

Thursday Morning.

ONCE more, gracious Father, are we met together to praise Thy Name for the mercies of the night-season, and the renewed bounties of this morning. We have laid us down and slept, and have risen again, for it was Thou, Lord, that sustained us, and watched over us when we were powerless in ourselves to ward off the slightest injury, or repel the weakest foe. Not only do we bless Thee, O our Father! for the mercy that preserved us through the night, but for the love that has restored the life Thou gavest at the first. It is not for health alone; it is not for the renewed vigour of the body, and ability to go forth without pain or suffering, to the various occupations of the day, that we desire now to offer up our thanksgivings before Thee—it is not for the home alone that still gathers and shelters us

beneath its roof, and the sweet ties that endear that home—it is not for the provision of daily bread which Thou causest to fall around our tent in undiminished plenty, that our only praises should ascend to Thee. Oh no! Father of *all* mercies, we thank Thee also for the reason Thou still sparest, the intellect Thou still vouchsafest, the memory that can recall every mercy of the past, and the hope that still looks forward to every mercy of the future. We praise Thee for the mental energies that can still fulfil the duties of our station, and oh! while we praise, may we also ask of Thee grace to use these restored and renewed powers for the end for which Thou gavest them. Alas! Father, how often have we received these wondrous mercies at Thy hand, and little thought of the love that preserved them to us. Give us, we beseech Thee, Thy grace to consecrate every power of our mind, and every affection of our heart to Thy service, that so even our necessary worldly duties and the occupations of the day may derive a sanctifying influence and colour from a renewed heart and under-

standing. May it be, Lord, in this spirit that we now go forth to our respective employments this day, in a desire to do all to the glory of Thy Name. Many of our duties, Father, may be humble duties, many a labour may be lowly labour, but oh that we may never look with contempt and indifference on any around us, however humble the station or insignificant the task. May we all, in our respective spheres seek Thy glory in all we do, and remember how Thou, Lord, in very love and tenderness hast graciously declared of the meanest labour as well as the slightest offering, that Thou wilt accept it as done unto Thee. Oh may this feeling be ever uppermost in all our hearts in whatsoever we do—whether we eat or drink, at the table or the toilet, we may not seek to please ourselves or others, but do all to Thy glory.

And now, Lord, we beseech Thee, dismiss us with Thy blessing to our respective callings, and may this prayer of our lips this morning, be kept in our hearts all the day, and amid every employment, whether of our hands or minds ; that every work and every portion of

it—the work of the master and the mistress—the work of the teacher and the learner—the child's work, and the servant's work, yea, all our work, may be done in all singleness of heart—in a holy as well as a cheerful spirit—as unto Thee. And while we ask for a blessing on ourselves, and our household, let us not forget the more distant households of those we love and who love us. Look, Lord, with favour on our respective homes—the home of each one's childhood,—the home that still shelters dear and loved ones. Oh hear our prayers for our own and each other's friends and kindred: as they are near and dear to us, may they be near and dear to Thee; and as we utter these words of prayer for them, may our hearts bless Thee, for that link of love, which thus sweetly brings us, though parted for a season, still united before Thy throne of grace in the truest bonds, in the name of our mutual covenant Head and Redeemer, even Jesus Christ.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Thursday Night.

It is a good thing to give thanks unto Thee, O Lord, and to sing praises unto Thy name : and as we have shewed forth Thy loving kindness in the morning, so would we now tell of Thy faithfulness in the night-season. In Thy natural world both the morning and the evening unite to praise Thee ; and surely, Lord, Thy people should not be dumb, Thy children should tell of their Father's love and bounty at every season. There is not, Lord, one of Thy redeemed ones, but hath need to say of Thy goodness, " My cup runneth over." It is not indeed that every day telleth of the same full and overflowing cup of the bounties of Thy providence, as regards our earthly store : and yet, gracious Father, we have all reason to acknowledge,

that having received help of Thee, we continue unto this day ; even of daily bread there has been enough and to spare : but, O loving Father, it is of Thy bounties of redeeming mercy we would now speak,—of the love, wherewith Thou so lovedst us that Thou didst not withhold Thine only Son from us, but freely gave Him up for us all.

We bless Thee, Lord, for the love that hast cast our lot in a Christian, and not a heathen land, and that too a land where the true light shines, and where Thou hast brought truth and knowledge home to every door. We thank Thee that Thou permittest us to set up in our house an altar of family worship and devotion, where each one of the household may join in Christian unity one with the other, no man forbidding them ; we would ask Thee, Father, for the further blessing, that these holy exercises may be the blessed means, through Thy grace, of producing in us a godly and consistent walk before Thee, a spirit of love in the bond of peace, and those sweet ties of Christian

fellowship, which unite the highest and the lowest in one link of love before Thee. While therefore, oh Father, we thank Thee for these unnumbered mercies and extended privileges, oh give us ever to remember the responsibilities, which these privileges entail on each one here before Thee. We are called Christians—the anointed ones of Thy Family—oh let not any of us by our unrighteous ways or by any inconsistent and unseemly spirit dishonour that holy name! Oh that the young ones of our household may be taught of Thee that much is required even of them, that in all truthfulness of speech and heart, in all teachableness and mildness of temper, and in all child-like simplicity of heart, they too may evidence that they are members of a Christian family! We hear of Thee by the daily hearing of the ear; we gather around this our domestic altar to pray for conformity to Thy image, and the moulding of our will unto Thy will—oh that we may be really conformed by the renewing of the Holy Ghost, and may

do all Thy will, O God, from the heart. Let us not arise from our knees this night and straightway forget what manner of persons we are, and for what purpose we have joined in prayer: but while we thank Thee that Thou hast made us members of a Christian family, and, for a season at least, permitted us to share in its Christian privileges, may we have grace so to walk before Thee and before men, that we give no occasion to any to speak reproachfully or disparagingly of the privilege of family worship as a means of grace.

May Thy blessing, Lord, accompany us to our beds of rest, that we may lie down and our sleep be sweet. May the light of Thy countenance shine upon our hearts even in the hours of darkness, and when we awake in the morning, may our first thoughts be of Thee and of Thy goodness to us during the night season, through Jesus Christ our Lord.

"Our Father," &c.

"The grace of our Lord," &c.

Friday Morning.

O THOU ! of whom the whole family in heaven and earth is named, we would again bow our knees unto Thee in prayer, that in Thy loving mercy Thou wouldest look down upon this our family, the least of all the thousands of Israel. Thou art our Father, though the world be ignorant of us—Oh ! that as children, Thine own loving, docile, and obedient children, we may now cry unto Thee, “Abba, Father.” Send Thy Holy Spirit into our hearts, that, having received the Spirit of adoption, this new and loving name may go up before Thee, and enter into Thine ears as the cry of Thine own children. Oh, gracious Father ! what unsearchable riches, what exceeding great and glorious promises, what a wondrous inheritance

hast Thou laid up in store for those that are of Thy family—if children, then heirs—heirs of God, and joint-heirs with Jesus Christ.

Grant, Lord, that we may ever live up to this great and glorious expectation of our inheritance, and that our affections being no longer set on things on the earth, our earnest longings may mount up on eagle's wings to that happy home, where Christ sitteth at the right hand of God: grant that in all our walk and conversation here, we may shew that we are not looking for our rest here, but looking onwards, looking upwards to that rest, which remaineth for Thy people in those many mansions of our Father's house.

But, Lord, we are not yet come to the heavenly Zion; we are not yet joined to that glorious company of Thy redeemed ones, whom Thou hast brought in safety to their home in heaven: our feet still stumble on the dark mountains; we are still for a season on earth, and Thou hast work for us to do, ere the evening come. In this then our time of need we come to Thee, our God—we look up

to Thee, oh Thou Captain of our salvation, who art able to save to the uttermost those that come unto God by Thee. Stand by to succour us; help and defend us, and bring home to our souls in all its preciousness Thine own assurance, "In Me is thy salvation found." We ask then of Thee, Father, strength for the day—strength for this day, for its duties, its trials, its conflicts, and its perils. We know not what may befall us by the way, the temptations that may beset us, nor the allurements even in our best affections that may seek to draw us aside from Thy narrow way into guilty compliance with the world, or unheeding compromise with our own conscience. We know, O Lord, that in ourselves we are unable to do anything as of ourselves, and that unless Thy counsel guide us, and Thine hand lead us, and Thy right hand uphold us, we shall fall not only into danger, but into sin also. Hold Thou up then, O Lord, this day our goings in thy paths, that our footsteps slip not: in every step and in every moment be Thou nigh to

deliver; yea from the plague of our own hearts, and the wandering of our own feet, good Lord, deliver us. In the various engagements of this day, whether at home or abroad—in our duties to others—and in all the various links that bind us one towards another, as members of the same family, give us a loving and forbearing spirit as regards our brother, a spirit ready to help and encourage one another, and, as far as we can, bear one another's burdens: and give us towards Thee that singleness of heart and purpose, which owns no other allegiance and desires no other good. Impress these saving truths on all our hearts, and especially on the young ones of this family, that in the thoughtlessness of their hearts, and the buoyancy of their spirits, they may do nothing to grieve Thee, or wound another's feelings.

And while we pray for Thy blessing on the individuals of our own family and household, let our prayers and intercessions be heard and answered for others also—for the families of our own friends and relations—for the families

of this parish and neighbourhood, yea, Lord, for all the families of the earth, that in Thine own time and Thine own way, they may all be brought into Thy fold and united in one glorious household in and through our blessed Saviour and Redeemer, our one great Head, even Jesus Christ.

“ *Our Father,*” &c.

“ *The grace of our Lord,*” &c.

Friday Night.

"Let us pray."—Grant, Lord, that these words may be no words of course, or of mere rote; but give to each one of us now kneeling before Thee that we may indeed pray, and that as we hear this solemn call—as the words, "Let us pray," fall on our ears, our responding hearts may at once give forth an answer of real, fervent prayer. Let *our* prayer this night be as the incense, and the lifting up of our hands as the evening sacrifice, accepted in Thy sight through the intercession of our great High Priest, even Jesus Christ, who ever liveth to make intercession for us. Oh suffer not any one of us to come before Thee in our times of prayer with profane and hurried foot or irreverent gesture, or with a

careless, unreflecting heart. Alas, Father, we feel how prone our hearts are to wander from Thee,—even in this holy season and sacred occupation of prayer, we have need to mourn over the thoughts which are seeking admission, and it may be, finding entrance also into our unguarded hearts. Oh that like Thy patriarch of old, we may keep holy watch, that no unclean bird, no unhallowed thought may come down on this our offering, and pollute and turn it into sin. We have, Lord, much to bring before Thee this and every night; many mercies to seek as well as to thank Thee for; many deliverances to record, many interpositions of Thy love and providence over us, many a consolation in an hour of despondency and sorrow, and much too of needful strength in the time of trial. We have too, to mourn before Thee over many a duty left undone, and many a one done carelessly, and with an unwilling heart, and in a murmuring spirit. Who, Lord, can tell how oft he thus offendeth? Alas! not one here before Thee. We have all sinned, and come short

of our duty, as of Thy glory. And alas too, Father, how much of collision and conflict does the world bring,—how many unkind thoughts and ungenerous suspicions, and angry feelings, as well as unholy desires, does one day's mingling in the world produce! how much too of anxious care, as well as of absorbing occupations! how much of sorrow and disappointment, and it may be, Father, even of murmuring against Thee, do the details of daily life engender! Oh! then, blessed Lord, what a privilege for Thy poor burdened ones to come unto Thee with all their sins, all their sorrows, all their cares, yea, with the heart's whole burden, and cast it before Thee, and on Thee, because Thy Word assures us that Thou carest for us: and Thou too, blessed Jesus, hast bidden the weary and the heavy laden to come unto Thee, that they may find rest,—oh that Thy word this night may be, as of old on the stormy waves, a word of power to still and calm every unruly passion, and unholy desire, as well as anxious care, and apprehensive fear, that we may indeed

feel Thee to be a present Saviour, ready to help in every time of trial and need. We commend ourselves to Thy loving care and merciful protection this night. O Thou that slumberest not, give unto us refreshing sleep; and if waking hours be appointed unto us, oh let them not be wearisome ones, but in the night-season may our songs be of Thee.

Bless too those that are near and dear to us; hear us, especially in behalf of those whom Thou hast given us as Thine own heritage and reward, even the children of our family; grant that we and they may all be gathered into Thy family, and made Thy children by adoption, and have a child's portion in all Thy covenant blessings in and through Jesus Christ.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Saturday Morning.

“BLESSED be the Lord, who daily loadeth us with benefits, even the God of our salvation.” Of a truth, Lord, Thou art a God that changest not ; Thou art the same yesterday, to-day, and for ever. It was the acknowledgement of Thy servant David that Thou didst daily load him with benefits, and we are here this day gratefully to testify the same. Yea, loving Father, as Thy mercies are new every morning, and Thy benefits are renewed day by day, so would we be telling of Thy salvation from day to day. We have laid us down and taken rest ; no harm hath happened unto us ; no enemy hath entered in,—no fire hath burned,—no pestilence hath walked in darkness, and we

have again risen to acknowledge Thy goodness in preserving us amid the dangers, and in the helplessness of the night-season. Health is continued, reason is restored, a home to shelter us is given,—and Thou, Lord, not only givest us food, but Thy loving-kindness has taught us the very words in which to ask of Thee daily bread, sealing it with Thine own precious promise, “Ask, and it shall be given,” and Thine own assurance that “Bread shall be sure.” We, Lord, have found it so; having received help of Thee, we continue unto this day; day unto day, and week unto week, testi-fieih of Thy mercies. But, oh gracious Father, how small a portion of Thy love do we record in naming only Thy gifts of time! how untold the vast donation! how unreckoned up the unsearchable riches, the exceeding riches of Thy grace in Thy kindness towards us through Jesus Christ! What shall we, what can we render unto Thee for all the great things Thou hast done unto us? Even, Lord, of Thine own; for all is

Thine. Give us then, we pray Thee, grace to feel thankfulness as well as the words to utter it, the heart to love, and the strength to serve, and the will to obey, and the faith to endure unto the end—grace, Lord, for work, grace for trial and disappointment, grace for the full as well as the diminished cup—yea, Lord, grace through every changing scene of life; and at the close, also, when the hour of death comes, grant that our last departing accents may still be, “Grace, grace.”

To-morrow, Lord, is Thy holy Sabbath; grant that we may be looking forward to Thy day of rest with a prayerful heart and an active hand—that the duties of our household may be so arranged that every one among us may have time for holy meditation and preparation for Sabbath work. Oh that we may be careful that the engagements of the world tread not too closely on the engagements of the Sabbath, or from weariness, and exhaustion, render both mind and body unfitted for the especial privileges and

enjoyments of Thy day of rest. And when we again meet as a family in prayer to-night, as we trust Thy mercy will permit, may we meet with hearts free from those cares and anxious fears, which may have disquieted us during the week. And if at all times Thou biddest us to take our cares to Thee, and leave them with Thee, oh grant especially that on this approaching Sabbath eve, we may have grace to cast away every care, and worldly thought, and earthly scheme from our hearts, and give us, we beseech Thee, that tone and temper of mind, which befits those who are seeking for and longing for Thine everlasting Sabbaths in heaven.

Oh let no evil persuasions, no insidious sophistries of others lead any here, especially the young ones of our circle, to undervalue or disregard Thy Sabbaths, but trained and taught of Thee to love them in their early years, they may not forsake nor turn aside from them, when they are old.

Grant, gracious Father, that these may be

not merely the words of our lips, but in very deed and truth the earnest, honest desires of our hearts through Jesus Christ our Saviour and Redeemer.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Saturday Night.

WEARIED with the labours and cares of the past day, and the past week, we once more come unto Thee, our God, rejoicing in the privilege Thou givest, and praising Thee for the rest and repose which Thou now settest before us. Thou, Lord, knowest whereof we are made ; Thou rememberest that we are but dust and ashes : our bodies are wearied with the toils and tasks of the day, and our minds worn with the anxieties of the whole week. How gracious then, Thy provision, which has appointed not only the night for the refreshment of our bodies in sleep, but Thy day of rest also—Thy Sabbath of holy calm for the invigorating of our minds, and the renewing and sanctifying of our souls.

And yet, heavenly Father, ere we retire to rest, give unto us the light of Thy Word, that

we may examine ourselves, as in Thy sight, with respect to the doings of the past week, and oh! grant that we may leave no unacknowledged, no unrepented, no unforgiven sin to mar the holy quietude and enjoyment of Thy Sabbath. Alas, Lord, at the close of every day we have had to mourn over much that has been left undone that should have been done, as well as much done that we could wish never had been done. What then is the reckoning which the week has to record against us? If one day alone condemn us before Thee, what must the accumulated seven testify against us in Thy sight. We are dumb before Thee—we have nothing to plead in our own behalf, but that Christ died, the sinless for the sinful, the just for the unjust, the holy for the unholy. Be merciful we beseech Thee to the sins of this day and week now nearly closing—blot out our transgressions in the blood of Him that died for us. Oh Saviour of sinners! vouchsafe that those blessed accents of love, which so often met the ears of poor downcast ones from Thy lips on earth,

“Go in peace, thy sins be forgiven Thee,” may now be whispered into our hearts by Thy Holy Spirit, that we too may go to rest in peace, and may arise in the morning with hearts weaned from this world’s poor trifles and longing for the day to be spent in Thy courts more than for a thousand elsewhere.

And now, Heavenly Father, ere we separate, let us gather before Thee in our prayer all the members of Thy extended family on earth, especially those who are joined to us by the ties of kindred, and the bands of love. How wonderful, O Lord, and oh how precious also the privilege and the power which Thou givest to us, of recalling each one to our memories and our mind’s eye, the very form and features of those we love, and would bear upon our hearts before Thee; that at this moment, even while we are uttering the words, Thou enablest our thoughts and our affections to go as it were to our respective homes, and behold in spirit every inmate there, father and mother and brother and sister, yea, all we love, and all who love us. Thou, Lord, hast written

separation on everything on earth, but as Thou hast declared that there is no condemnation to them that are in Christ Jesus, so is there no separation from Thee; and those that are Thine here, are Thine for ever, Oh! then that we and those dear to us, and all Thy people everywhere may be now united in those best bonds of love with Thee our great Covenant Head, that when through Thy atonement and intercession, Thy whole redeemed family meet in heaven, none of us, and none whom we love, may be missing, and that Thou mayest say of all here, "those that Thou gavest me I have kept, and have lost none." And for ourselves, that as parents we can have no greater joy on earth than to hear that our children are walking in truth, so in that day when parents and children again meet, we may be enabled to point to all and say, "Behold I and the children Thou gavest me." Oh! gracious Father, grant this for the love wherewith Thou lovest us in Christ Jesus our Saviour and Redeemer.

"Our Father," &c.

"The grace of our Lord," &c.

SECOND WEEK.

Sabbath Morning.

“THINE earthly Sabbaths, Lord, we love.”

Can we, gracious Father, say this with a true and honest heart? Thou knowest, Lord: Thou knowest every thought of our heart, every desire of our soul, oh then, give unto us to say in truth, “We love Thy Sabbaths also.” Shed abroad that love of them and of Thee the giver of them into our hearts by Thy Holy Spirit, that we may be fitted, and prepared, and made meet for that everlasting Sabbath, which Thou hast laid up for Thy people in heaven. Alas, Lord, when we look back on the Sabbaths of our past lives, and remember how carelessly we have squandered them, and how little we

have prized them, we would adore the long-suffering of that grace which still spares them to us, still opens the doors of Thine earthly tabernacles to Thy poor sin-burdened and sorrow-stricken creatures, and still bids them enter in and find rest for their wearied feet, as well as their wounded spirit. Yea, loving and tender Father! in Thine house is bread enough and to spare—food enough for all, and adapted for all, milk for the babe and meat for the strong, comfort for the sad, and strength for the feeble—pardon for the sinner, and promises for the contrite.

The torn and the wounded may find healing, and Thy saint may mount up with eagle's wings and renew his strength. Lazarus may lie at thy gate in his rags and full of sores, and Thou wilt not despise him; and the rich man may gladly leave his sumptuous fare to find richer and more enduring food at Thy table in the banquet Thou hast provided.

Blessed, then, O Lord, be Thy name, for the abundance of the provision, which Thou spreadest for all in these Thy earthly Sabbaths,

that we too, and every one may go in and out and find pasture, and whosoever will may take of the water of life freely.

Oh! then, grant that we may love Thine earthly Sabbaths, that we may look upon them and find them days of especial blessedness to our souls. Give us, Lord, this day to cast off for a little season, the cares and anxieties, the grievances and disappointments of this life of vanity and vexation, that we may be renewed in the spirit of our minds, and take courage, and find strength for the remainder of our way.

Open, Lord, the eyes of those around us, who as yet look on Sabbath-days as days of restraint, and irksome hindrance, that they may both perceive and know Thy inestimable love in thus providing these blessed resting-days, where wearied limb and jaded frame, as well as exhausted spirit and craving soul, may alike be refreshed and recruited, where every sorrow may find relief, and every want supply.

And now, Lord, we pray Thee, bless the provisions of Thy house to us this day, feed

Thy worshipping people with food convenient for them—supply all their need according to Thy riches in glory by Christ Jesus. Especially, bless him, whom Thou hast set over us, to minister among us, that out of the good treasure of his heart, he may bring forth good things, and Thy word may have free course among us, and be glorified. Grant him, Lord, many souls for his hire; and to us give that open and obedient heart, which, like that of Thy child of old, may be ready to reply to every message Thou sendest. “Speak, Lord, for Thy servant heareth.” Grant, oh! gracious Father, that the more we know of Christ the more we may love Him, and the more we love Him the more we may serve Him, till prayer be lost in everlasting praise, and the dim twilight of Thine earthly Sabbaths be exchanged for the glorious noon-day of Thy never-ending Sabbath in heaven, through Jesus Christ Thy Son, our Redeemer.

“Our Father,” &c.

“The grace of our Lord,” &c.

Sabbath Night.

“BLESSING and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” Is such, blessed Lord, the glorious song of heaven, such the hymn of praise which resounds through Thy courts above?—and are we poor sinners, privileged to join the chorus—are our feeble voices permitted to ascend on high and mingle with the hallelujahs of Thy heavenly host? Oh, yes; for ever blessed be Thy holy name—for ever adored be redeeming love! Thine own word, Lord, assures us how in that glorious vision revealed to Thy disciple in his lonely isle he heard “every creature in heaven, and on the earth, and all that are in them,” unite in this joyous song to the Lamb that was slain.

And yet, heavenly Father, we cannot but fear that as in the times of old, they were not all Israel, which were of Israel, so some of us may have this day cried, "Lord, Lord," while our hearts were far from Thee. Oh! our Father, that we may feel it, that we may confess it, that we may bewail it! How many unguarded and unwatched openings the world, and the things of the world have this day found into all our hearts! and even while the words of prayer have been of Thee, and to Thee, our thoughts have been lingering upon the earth, and dwelling on the things of time! Oh, our God! we can do no good thing without Thee; we cannot pray aright, unless Thy grace and Thy spirit put both the desire into our hearts, and the words into our lips. Whatsoever then of sin Thine eye hath seen in any of us this day, whatsoever of worldly taint or defilement hath mingled with our service, whatsoever of listlessness, of coldness or indifference Thou hast marked in our behaviour or detected in our hearts, oh! let us not give rest to our eyes, nor slumber to our

eyelids, till we have a good hope that Thou, Lord, hast forgiven us for Jesus Christ's sake. And whatsoever of prayer has this day been offered up in accordance with Thy will, and for the accomplishment of Thy righteous purposes, oh Lord hearken and do—defer not for Thine own sake, O our God, for we are called by Thy name. Remember Thou us individually with the favour that Thou bearest unto Thy chosen: look favourably too, O Lord, upon all Thy praying people everywhere: bear Thou the names of all Thy Israel on Thine own heart, and appear in the presence of God for us. And as Thou hast united us this day in the bonds of prayer and in Thy Name, so, blessed Jesus, through Thy mediation, may Thy redeemed people be brought from every clime, from the north and the south, and the east and the west, to join in that song of Thy servant Moses, and the Lamb, saying, "Great and marvellous are Thy works, Lord God Almighty." Just and true are Thy ways, Thou King of Saints.

And now, O God of our salvation, we

commend ourselves, our bodies, souls, and spirits into Thy merciful care this night. Give unto us, as Thy beloved, refreshing sleep; and if it be Thy gracious will that to-morrow's dawn call us forth to to-morrow's duties, may the strength Thou thus renewest, and the health Thou restorest, be alike consecrated with the best affections of our hearts to Thee and Thy work on earth; that the young ones of our household may be Thine, even from their earliest years, that when they grow up to riper age, they may not have painful cause to remember the sins, nor bear the reproach of their youth, through Him who loved us, and washed us from our sins in His own blood, even Jesus Christ.

"Our Father," &c.

"The grace of our Lord," &c.

Monday Morning.

“OH Lord! how manifold are Thy works! in wisdom, yea, and in love, hast Thou made them all; the earth is full of Thy riches.” We too are monuments of Thy mercy; for we are the preserved of Thy power from day to day. In the hours of darkness Thou sawest us; in the time of our slumber Thou watchedst over us, and forbadeſt any enemy to come nigh to hurt us. And now, Lord, as Thy voice hath called the sun to come forth as a bridegroom out of his chamber, and as, at Thy bidding, he rejoiceth as a refreshed one to run his course, ſo is it Thy voice which hath called us from our ſlumbers, and bidden us once more reſume that weekly and daily courſe of occupation which Thou haſt

assigned to each. We thank Thee, Father, for the temporal blessings of the Christian Sabbath so needful to our bodies, in such mercy given, and with such solemn sanction preserved to man. We bless Thee for the rest from toil we have enjoyed, the cessation from care and anxiety which Thy Sabbath secures, and the renewed vigour, and the restored spirits, with which Thou permittest us once more to renew the duties of the week. Oh that these, and every gift of Thine, our health, our strength, our reason, our time and talents, and opportunities of good, may all be consecrated to Thy service; and according as Thou permittest us to possess the things of this life, whether it be in abundance, or in scantier measure, may we receive all at Thy hands, as from the hands of a loving and tender Father, who divideth to every child severally as seemeth to Thee best. If, Lord, our cup runneth over, and Thou givest us richly to enjoy, oh give us also the sober heart and the steady hand to carry the full cup; and grace to remember that we are Thy

stewards, and may not waste Thy goods in selfish enjoyment, far less in vicious indulgence. And if, Father, it be otherwise, if the spring of Thy bounty drieth up, and, in equal wisdom and equal love, Thou appointest but bread for the day, oh! suffer us not under any trials, under any reverses or disappointments, to doubt Thy love or question Thy goodness. Hast Thou not, Father, care over the birds of the air and the flowers of the field? Clothest Thou not and feedest Thou not them? And wilt Thou pass over or pass by Thine own children? Wilt not Thou, our Father, care for every child in Thy family? Wilt not Thou, O Shepherd of Israel, go forth with us and lead us, and watch over every sheep of Thy flock? Yea, Lord, the torn and the bleeding and the lambs Thou wilt carry in Thy bosom, and gently lead those that are heavy burdened. Oh! loving Father, Thou hast graciously permitted us to seek Thy blessing on every work of Thy hands, which Thou assignest us to do. We dare not, Lord, we would not begin our daily

duty without asking Thy favour and approval, nor enter upon any work without Thy sanction sought in prayer. Without Thy blessing, Father, how poor and valueless would be success, and how far harder and more bitter would be disappointment and failure. Be Thou then, O Lord, a present help to every one of us—the young and the old, the employer and the employed, the teacher and the learner—in the engagements and occupations of this day ; may they be begun in Thy fear, carried on and continued in Thy strength, and concluded with Thy blessing, and to Thy glory.

Grant this for Jesus Christ's sake !

" Our Father," &c.

" The grace of our Lord," &c.

Monday Night.

"BLESS the Lord, O our souls, and all that is within us praise His holy Name." Yea, Lord, with all our hearts, and souls, and strength, with the best member that we have, will we praise Thee ; for not only hast Thou sustained, and fed, and guarded us through the snares and perils of the day, but, Lord, Thou hast once more brought us together as a reunited family, that we may seek pardon for the sins, and cleansing from the stains and defilements, we may have met with in our way. In the various paths in which our feet have trodden this day, we know not, Father, the snares that may have beset, nor the temptations that may have assailed one and another ; our eyes have not followed, nor our knowledge

traced each at every step, nor has every heart, and the thoughts of every heart, been open to our gaze. We know not, if one has resisted, and another yielded—if one, in the moment of temptation, has lifted up a strong cry to Thee for help, and been heard in that he cried ; or if another has gone in his own resolution and confident in his own strength, and has consequently stumbled and fallen,—*we* know not, Father, but Thine eye has followed us into every place, and seen every action ; Thine ear hath heard every word, even those we may have whispered in secret ; and Thy glance hath read even the unuttered thought and scanned the unwhispered desires of every heart before Thee. And which of us, Lord, has not need to humble himself low in the dust before Thee, when he knows the deceitfulness and plague of his own heart, and recalls its countless wanderings from Thee. Be not extreme to mark—nay, loving Father, be very tender and gracious and forgiving to the many sins we have each of us to bring before Thee this night. Who can reckon them

up in order unto us ? And yet are they not all noted in Thy book ? Oh, blessed Jesus ! blot out the handwriting that is against us, not only of this day, but of our lives past ; the sins of childhood and youth, the sins of maturer life, and—oh God ! we are confounded at the thought !—the sins even of old age also. How merciful then that gracious forgiveness which Thou, Lord, hast provided for sinners of every grade in Christ Jesus—that stream of mercy which, like the waters that followed Thy people Israel, has never failed, never dried up nor diminished, but is as abundant, and as free, and as healing now as when first it gushed forth from Thy wounded side. Oh ! that we may flock with eager haste, like the sick multitude at Bethesda's pool, to step in and be healed of our sicknesses and our sins. Oh ! that each one of us now kneeling before Thee, as we commune with our own hearts, and see whereinsoever we have this day offended against Thy holy will and law, may now cry unto Thee, “ God ! be merciful to me a sinner ! ” And now, our Father, would we com-

mend this household to Thy gracious care and protection during this night. We are unable to care for ourselves, and unless Thou, Lord, guard us, the watchman waketh but in vain. Bless those who are more especially dear to us with all the spiritual as well as temporal blessings of Thy love in Christ Jesus ; bless them in their bodies and in their souls ; bless them in their basket and their store ; yea, Lord, bless them and us alike in our joys and our sorrows, in our comforts, and our crosses, that all may be means of grace, all overruled of Thee to guide and lead us to that everlasting rest which Thou hast laid for all that love and wait for Thee, in and through Christ Jesus, our only Saviour and Redeemer.

" Our Father," &c.

" The grace of our Lord," &c.

Tuesday Morning.

BLESSED Lord! who hast caused Thy Holy Scriptures to be written for our learning, we thank Thee for the especial privilege vouchsafed unto us this morning, in that Thou hast permitted us to listen to Thy Word, and to be taught from that blessed volume, what holy men of old wrote as they were moved by Thy Holy Spirit. Spirit of God! give unto us not only the hearing ear, but the obedient heart. Grant that henceforth we may no more walk in the darkness of ignorance and error, but that having Thy Word as a lamp unto our feet and a lantern unto our paths, we may not, in our sin and folly, love darkness rather than light, or put away the light from us.

Give unto us grace to bring all our doings to the light of Thy written Word, that to every suggestion of our own corrupt wills, and to every temptation of the world, the flesh, and the devil, we may unhesitatingly ask ourselves, in Thine own words, "How readest thou?" and whatsoever Thy Word approves and enjoins, we may love and follow, and whatsoever Thy Word condemns, we may condemn also. It is, gracious Father, Thine own solemn question, "Wherewithal shall a young man cleanse his way?" and not only hast Thou in mercy asked, but in love hast Thou answered Thy question by replying, "Even by ruling himself after Thy Word." Oh! then, that all we now here before Thee may take heed unto Thy Word, that we too, with Thy servant of old, may hide it within our hearts, that we may not sin against Thee.

We are now, Lord, about to go forth into a world full of snares as well as trials. Many are there that will encompass us, and say to us, "Come thou with us," and our own hearts, alas! are too ready to listen and to

yield to every invitation. There be many that fight against us, and are seeking to cast us down. Where, oh ! our Father, will not trial and temptation meet us ? at home and abroad, when we sit in the house and when we walk by the way, our own evil and deceitful hearts will be with us, wherever we go and whatever we do, and our own strength is but helplessness indeed. Our adversary never slumbers, never relaxes his desire to have us ; he too goes with us by the way, he stands by our side even in our daily occupations, watching every opening, and seeking to cast down by every device and art. Up, Lord ! disappoint him, cast him down, and deliver our soul as a bird out of the snare of the fowler, that neither his malice may prevail against us, nor our own sin and folly place us for a moment in his hands. Gather us, Lord, under the cover of Thy wings, that we may be safe from the devourer. Watch over us, that no harm happen unto us, and suffer not our own wayward hearts, our evil tempers, and unruly passions and unmortified desires to take part

with them that are Thine enemies and lead us into sin.

We ask Thee, Lord, for Thy blessing on our work this day—prosper Thou the work of our hands,—oh, prosper Thou our handy-work! Give us to go forth in a right spirit to those duties which Thou appointest for each, in no murmuring nor repining temper, in no envious glance at another's sphere or another's position. We are all members of the same family, and Thou hast commanded us to love one another, and to be ready to bear one another's burdens in a kind and sympathizing spirit. Oh! give us grace to be all Thy servants, and to acknowledge Thee as our Master in heaven: and as Thou appointest unto each his service, so, Lord, send to each strength for the service and grace for the work, grace for the elder and grace for the younger, grace for the master and grace for the servant, that we may each hear at the close of life's labour Thine own approving voice, "Well done good and faithful servant, enter Thou into the joy of Thy Lord."

These blessings we ask in the name, and through the mediation, of our only Lord and Saviour, Jesus Christ.

"Our Father," &c.

"The grace of our Lord," &c.

Tuesday Night.

Oh, Almighty Father! who didst commend Thy servant Abraham for directing his children and his household, after his example, to keep Thy ways, look down this night in equal love upon this household now gathered before Thee, that each one here may walk in the way of Thy commandments, and be alike approved and accepted of Thee, through the intercession of Him who loveth us, and willeth not that any should perish. We do not presume, O Lord, we dare not say of every one among us that they are so walking before Thee; but oh! grant, gracious Father, that it may be the earnest, the fervent, holy desire of every heart! Make every heart Thine, be this the day of Thy power, and make us all

Thy willing and obedient children. If there be, Lord, any heart among us that has as yet forborne to bind himself to Thee, and is still lingering on the confines of that world which Thou warnest us not to love, oh ! compel that soul to come in and join himself in an everlasting covenant to Thee, that Thou mayest do him good. In Thy blessing only is life. Oh ! Lord, bless us, and whatsoever of stain and sin we have contracted in our walk to-day, may we now, each one in our own hearts, bring it before Thee in shame and in sorrow, that it may be blotted out and be remembered no more against us. Oh ! long-suffering and gracious God, we bless Thy holy Name, that Thou hast not dealt with us after our sins, nor rewarded us according to our iniquities ; and that Thou permittest us once more to meet together in safety beneath this roof, that from the different callings and occupations of the day, the hurry and weariness of business, and the necessary interruptions of social intercourse, we have again gathered round the altar of family worship, have heard Thy holy word,

and are asking of Thee Thy blessing before we retire to rest. Suffer us not to undervalue nor lightly regard this precious privilege of giving these our best social moments to holy communion with Thee in prayer and meditation on Thy word; and still more, Lord, suffer us not to rest satisfied in the mere outward form, or to suppose that, when we arise from our knees, we have been offering an acceptable service, unless our hearts prompt what our lips utter, and our lives shew forth that we are walking in holy consistency and keeping with the privileges Thou givest and the truths Thou teachest us. Forgive, Lord, what Thou hast seen amiss in us this day, strengthen what is feeble, stablish what is wavering; and as Thou hast borne us in safety through the toils and trials of our worldly duties, so give now unto each that portion of rest which Thou knowest to be needful. May we lie down in peace, and take our rest, because Thou, Lord, sustainest us, and watchest over us by night as well as by day. Look, oh compassionate Redeemer, with especial love on the children of

Thy fold ; as a tender Shepherd feed them, gather the lambs with Thine arm, and carry them in Thy bosom, that no harm happen to them. Send too, gracious Father, Thy blessing to the more distant households of those whom we would bear upon our hearts before Thee. Bless them with all temporal as well as spiritual blessings in Christ Jesus our Lord. Make them Thine for ever ; and however Thy will may separate us on earth, however Thy appointment may scatter us here and send us there, oh ! grant we may all meet reunited in joy, when Thou, Lord, shalt summon all Thine everywhere to be for ever with Thee, through Jesus Christ.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Wednesday Morning.

OH, ETERNAL and everliving God! who art from everlasting to everlasting, with whom is no variableness, neither shadow of turning, we bless Thee, Lord, that Thou art indeed the same yesterday, to-day, and for ever. We found Thee, Father, gracious and kind yesterday, full of compassion and tender mercy, and we find Thee so to-day: Thou lovedst and caredst for us yesterday, and Thou lovest and carest for us to day. We are the preserved of Thy power from day to day—we laid us down and slept and have again risen, because Thou, Lord, madest us to dwell in safety; and now what return shall we render unto Thee for all the great things Thou hast done, and art continually doing for us? Alas!

Father, it is not the question, "What shall we render?" for we have nothing: we are only poor and empty-handed, naked, and blind, and miserable, having need of all things, even of the heart to love, and of the tongue to bless Thee. Oh, then, gracious Lord, give us the heart to love, give us the desire to thank Thee: give us to see and feel as well as own, how much we need, and how much we are continually owing to that bounty, which has hitherto supplied every need, and has promised for future wants, that whatsoever we shall ask in prayer, believing, we shall receive. Oh loving Father! from what an abounding stream of love dost Thou draw for the support and refreshment of Thy wearied wandering ones in the wilderness through which Thou hast appointed them to pass, guiding them by day, and protecting them by night, and feeding every day, and—let us not forget—forgiving even their iniquities, and passing by their transgressions: yea, that Thou so lovedst the world, that Thou gavest Thine only begotten Son, that who-

soever believeth in Him, should not perish, but have everlasting life.

In all our dealings with the world this day, in the needful duties and engagements that carry us into its scenes and amid its crowds, preserve us from its snares, its temptations, and its conflicts ; or if, Father, in Thy wisdom, Thou appointest unto us the more peaceful occupations and quietude of home, still keep us from the evil of our own hearts, and the suggestions and thoughts that find entrance alike in solitude or society. Wherever we go, whatever we do,—be our calling abroad or at home,—hold Thou us up in all our paths, that when we again meet beneath this roof in prayer, there may be, through Thy mercy, no wilful sin, no defiant forgetfulness of Thee or of Thy word, to testify against any of us. Alas, Lord, we dare not say, there will be no heedless walking, no wandering step, no idle word, no unholy thought—but oh, let not him that is Thine enemy and ours, prevail against us to cast us down—let him not have it in his power to say of any of us, “ There, there, so

would we have it ;” but, good Lord, deliver us, save us from the power of him that would destroy. Oh that the children of this family may remember Thee in the days of their youth, remember that they are called by Thy Name, and that Thy vows are upon them also, and that all who name the name of Christ, must depart from all iniquity. . Take also under Thy loving care and protection, all the absent ones of our respective families—those that are gone out from among ourselves—and those who in their own homes have anxious hearts for dear and loved ones under our roof ; and as we pray for them, and they for us, so may our mutual prayers go up and meet before Thy throne of grace and return laden with every blessing that love can give and wisdom sanction, through the intercession of our great High Priest and Advocate, even Jesus Christ.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Wednesday Night.

BLESSED art Thou, oh! Lord God of our salvation, for the protection that hath guarded, and the mercy that hath guided us this day in all our paths. We have indeed heard with our ears, and our fathers have told us the great things Thou didst for them, how Thou leddest them all the days of their lives and broughtest them out at length, and didst set them in a large place. Yea, Lord, the fathers to the children have made known Thy truth; and we are now here to testify that Thy mercies fail not, and that as in the times of old, so Thy loving-kindness continueth unto this day. We bless Thee for the health Thou hast granted unto us this day, that Thou hast not brought down our strength by the way, nor suffered us to languish in pining and

wasting sickness from morning until night. We thank Thee that Thou hast permitted us to go about our several employments this day for the necessary provision of our family, and for whatever measure of success or good that may have befallen us in our respective callings, and, above all, we thank Thee for that protecting care which has once more gathered us together in the sweet bonds of prayer this night before Thee. Yea, Father, how good and how pleasant it is for brethren to dwell together in unity! How blessed is that house where Thou dwellest, and that heart with which Thou hast promised to abide. May that blessedness be ours! and for this end, O Lord, look with favour—the favour that Thou bearest unto Thy chosen—on each one now before Thee. Oh! that Thy voice may arrest each of our hearts, may call back every wandering thought, as well as straying foot, to Thee and Thy precepts. We alike need Thy restraining and upholding grace; there is no difference in Thy sight—as with the servant, so with the master—as with the maid, so with

her mistress—as with the buyer, so with the seller,—there is none that doeth good, no, not one. We kneel then, Lord, before Thee this night as a band of poor sinners seeking forgiveness at Thy hand, as a company of needy beggars, as dependents on Thy bounty, and yet, gracious Father, as children, though erring children, whom Thou hast authorised to come unto Thee with every want and every desire of their heart, that Thou mayest bless us, and have mercy on us. And not only on ourselves, but have mercy on all—on our Queen and all in her household, that Thy blessing, so needed of all, and so enriching all, may abundantly rest on herself and those dear to her, that amid all the cares and snares of her station, she may be preserved guileless and guiltless before Thee. Bless, too, and direct those in stations of influence and authority, that, in all singleness of heart, they may aim at Thy glory and the good of their fellow-creatures in all they do. And while we pray for these, oh! may our hearts go up also before Thee in earnest prayer on behalf of the

children of this family and of every family in our land, that in their young hearts may be sown the seed of eternal life, and that being rooted in Christ they may grow up as trees of righteousness, the planting of the Lord. Preserve us all in the unity of the faith and in the bond of peace, as well as in all righteousness of life : and especially to Thy ministers grant a spirit of wisdom and understanding, a spirit of knowledge and of the fear of the Lord. Teach them, that they may be able to teach others.

Grant this for Jesus Christ's sake.

" Our Father," &c.

" The grace of our Lord," &c.

Thursday Morning.

ETERNAL and everlasting God, who art of purer eyes than to behold iniquity, impress this solemn truth upon each of our hearts this morning ere we go forth to mingle in a world that lieth in wickedness. Lord, Thou hast told us that our own hearts are deceitful above all things, and desperately wicked ; and, alas ! like inclineth to like, and as face answereth to face in water, so our hearts to the evil and corrupt ways of the world. Preserve us then, we beseech Thee, from the snares that beset us without, and the temptations and suggestions that arise within ; and in that necessary association with the world which the duties of our station require, give us that singleness of heart and purpose which looks alone to Thee

for guidance on the way, and to Thy glory as the end and object of all our work.

Give us, Lord, such a heart this day as may in every season, and under all circumstances, be ever going forth to Thee for help and direction. If ungodly associates would entice any of us into sin or sinful compliance, give us grace to resist and to put them far from us; if worldly interest or gain would whisper aught that is unbecoming in a child of Thine though the world might approve; or self-indulgence suggest any shrinking from the path of duty or obedience, oh! suffer us not so to wound our consciences, or to bring reproach on Thy Name. Keep alive in us, O Lord, this day such godly jealousy over all our ways, and over all the purposes and desires of our hearts, that we may enter upon no engagement, and seek no employment that is inconsistent with duty to Thee; and while we are occupied in our respective duties, may we seek and find Thy counsel to direct and support us in all our ways. If crosses befall us by the way, oh! sanctify the daily cross which

Thou hast appointed unto all to carry. Offences, Lord, will arise—our offences against Thee as well as the offences of others against ourselves, but grant that the remembrance of our own unnumbered sins in Thy sight may produce in us a humble and forgiving spirit towards those who may slight or injure us. Alas! Father, how jealously do we resent the slightest encroachment on our own rights, or the most trivial neglect in our own work; and yet with what indifference do we look on, while the ungodly forsake Thy law, and disobey Thy commandments. Oh! make us Thy children, not only in name, but in heart and in feeling also. Give us a holy dread, not only of doing aught ourselves, but of suffering aught in others, far more of enjoining aught on others, that may evidence contempt or disregard of Thy holy law. Give us that spirit which is jealous for Thee as well as for ourselves; yea, Father, that we place not our poor and paltry distinctions, and the duties we claim from others, above that honour which belongeth unto Thee. Oh! that with Thy prophet of

old we too may be very jealous for thee, Lord God of Hosts. And while we are thus praying for Thy guidance and Thy spirit during the day, may we not forget to bless and thank Thee for the mercies Thou hast vouchsafed during the past night. Oh ! that our love and thanksgivings, like Thy mercies, may know no pause. Thou art never wearied in doing us good. Oh ! may we never weary in giving Thee praise. Accept, gracious Lord, this our humble tribute of prayer and praise for Jesus Christ's sake.

" Our Father," &c.

" The grace of our Lord," &c.

Thursday Night.

It is a blessed privilege, which Thou, Lord, from day to day, bestowest upon us, that we may come with holy boldness to Thy throne of grace, and find access even to thine inmost heart, through that new and living way which Thou hast consecrated in the blood of Jesus. We are indeed sinners; but Thou invitest sinners to come unto Thee, and assurest us that the blood of Jesus cleanseth from all sin. We have rebelled against Thee and done evil in Thy sight continually, yet even to such Thou sendest messages of pardon and peace, Thyself entreating us, "Be ye reconciled unto Me." We are unclean, and into heaven nothing unclean can enter; but Thou hast still an especial promise to meet even this our need,

even in the prayer Thou providest : “ Create in me a clean heart, and renew a right spirit within me.” Every day Thy voice of love is sounding in our ears ; every morning and every night Thou gatherest us together to hear Thy blessed word of promise. We go forth in the morning to the duties and toils of the day, not knowing what may befall us, but, ere we go, Thou, Lord, permittest us to ask Thy blessing and Thy care over us in all our ways ; and now that we are again assembled, Thou still vouchsafest the same privilege of prayer, ere we lie down to rest. Oh, gracious Father ! grant that we may ever live up to these holy privileges, and that we may shew forth our thankfulness not with our lips alone, but in our hearts, and in our lives. While we are now professing to be communing with Thee and dwelling on heavenly things, oh ! suffer not our affections to be tarrying on earth, or our thoughts lingering on and turning back to the occupations and engagements of the day ; or if, Lord, the events of the day will recur, oh ! let our memories dwell only on its sins

to bewail them, and its mercies to acknowledge them. Every day, Lord, has abundance of each to record ; and this day we have to mourn before Thee for its offences, and to confess that Thou hast not dealt with us after our sins, nor rewarded us according to our iniquities. Yes, gracious Father, after all the great things Thou hast done for us, amid the mercies of every day, the protection that guards and the love that shields, the bounty which provides, yea, and even the chastisement which corrects, we are ever going astray—turning aside to the right hand and to the left, and forgetting Thee, the Author of all, even in the very blessings Thou sendest. Be merciful to us sinners ! Oh ! be merciful to us, and while Thou forgivest, deliver us, we pray Thee, from this besetting sin of our hearts, of forgetting Thee, the Creator, in the enjoyment of the creature Thou givest. And now, Lord, ere we separate, hear our mutual prayers in behalf of the various members of this household, that we may be all safe under thy protection : let no enemy have advantage over us, nor the son of

wickedness approach to hurt us. And if Thou vouchsafest to us the light of another day, oh ! that it may be a day of blessing—a day of health to our bodies—a day of grace to our souls, through Jesus Christ, and for His Name's sake !

“ *Our Father,*” &c.

“ *The grace of our Lord,*” &c.

Friday Morning.

AGAIN, gracious Lord, we kneel before Thee to give Thee thanks for the protection that hath guarded us through the night, and the love that hath restored us to one another this morning. We are indeed the preserved of Thy power from day to day, and yet, Lord, as we arise from the slumber of our beds with every energy restored and every sense renewed, we would pour forth more heartfelt praise for the mercy that has been so recently over us. The day and the night are both alike to Thee. Thy care over us never pauses ; we acknowledge it in the night season, and we find it, as we equally need it, in the day time also. This day, gracious and loving Father, leave us not to ourselves—suffer us not to go forth

to the toils and conflicts, the snares and perils, the trials and temptations, that our worldly engagements may produce, without first beseeching Thy grace to restrain, Thy grace to uphold, and Thy grace to comfort. As our wants are renewed day by day, so may our prayers also daily go up before Thee. Yea, Lord, every hour is an hour of urgency, and every step a step of danger, unless Thou art with us, and Thy spirit guide us. The strength Thou vouchsafedst to us yesterday was needed and spent in yesterday's requirements, and we now, Lord, come again empty as heretofore, needing our vessels to be replenished for to-day's wants from the same unfailing source. There were enemies in our path yesterday, seeking to discomfort and cast us down, and Thou, Lord, out of weakness didst ordain strength for us : it was Thine arm that brought salvation unto us, and Thy righteousness it sustained us. Yet, Lord; these enemies are in our path again to-day, and we have again to beseech Thee that Thou wouldest make us valiant in fight against them, that we may be

delivered out of their hands. We look around us at our fellow-travellers, and we see, alas! many falling both on our right hand and on our left, many led captive, many drawn aside and enticed of their own lusts, and many too carried about with divers and strange doctrines: and what are we, and who hath made us to differ? Oh! righteous Father! there is no difference—we have all sinned and come short of Thy glory—we too feel within ourselves that when we would do good, evil is present with us—we find, alas! another law in our members warring against the law of our mind, and bringing us also into continual captivity to the law of sin. Many a time, Father, our hands are hanging down, and our knees are feeble; we are sore let and hindered in running the race that is set before us, and we feel as wearied and spent in the battle, no longer able to resist our adversary or to go onwards in our course. Oh! deliver us from the body of this death! This day, gracious Lord, send us help and strength according to the need of this day—strength

for labour, and strength for the battle—strength for the young, and strength for the aged—yea, Lord, strength for all in every time of need. And not only to those under this roof; but, Lord, in Thy comprehensive love look to the homes of those we love elsewhere, our relations and friends, that they too may be shielded in every danger, and supported in every trial.

Grant this for Jesus Christ's sake.

"Our Father," &c.

"The grace of our Lord," &c.

Friday Night.

ALMIGHTY God! Father of all mercies! we acknowledge with all thankfulness—oh! that it may be of heart as well as life!—the abundant mercies Thy love hath poured upon us this day. We met before Thee this morning to ask for Thy protection in danger, and Thine aid in trial: and we are now met this night to avouch that Thou art a God that both heareth and answereth prayer. In our time of need we remembered Thee: oh! let us not forget Thee in Thy time of mercy, but may our praises go up before Thee from the overflowings and gushings forth of thankful hearts. Thy promise, Lord, encouraged us to prayer, oh! that Thy loving-kindness may now draw forth the praise! The earth

is full of Thy goodness ; but oh ! how full a measure does even one household receive from the ever-flowing fountain of Thy love ! It is Thy bounty which hath spread our table—Thy hand which hath been lifted up in whatsoever of blessing and whatsoever of trial hath befallen us ; and it is Thy care which hath once more re-assembled us beneath the roof that shelters us. It is Thou that hast planted, oh ! that we may bring forth fruit to Thy glory ! Suffer not the enemy to come while we sleep, and sow tares amid Thy precious seed. Whatever of careless and of thoughtless walk Thou hast seen in us this day—whatever of unguarded, or idle, or unkind words has fallen from any of our lips—whatever of sinful and unholy thought has stained and defiled our hearts—O Lord forgive—blot out the record of sin which this day has to register against us. Alas ! Father, how prone are we to defile ourselves in the miry ways and places of ungodliness ; but it is Thou only that can cleanse us. Blessed, then, for ever be Thy name that hath provided for us a

never-failing fountain for sin and for uncleanness: oh! that we may wash in that and be clean! And while we are thus asking mercy for ourselves at Thy hands, and beseeching Thee to forgive us our trespasses against Thee, let not unkindness or bitterness, far less enmity and hatred, remain in any of our hearts towards a fellow-being; if any have wronged us, oh! Lord forgive them, and if we have wronged any, forgive us, that we may be the children of our Father in heaven.

Watch over us, we beseech Thee, this night—as Thou hast warded off the arrow by day, so keep from us every terror by night, and the pestilence that walketh in darkness.

To Thy care, gracious Father, do we now commit ourselves, our little ones, and all that belong to us, in the full assurance of Thine own precious promise that Thou carest for us: and oh! grant that we may each, in the solitude of our own chambers, commune with Thee and our own hearts, that we may

lie down with the answer of a good conscience towards Thee and towards all men, for Jesus Christ's sake.

" Our Father," &c.

" The grace of our Lord," &c.

Saturday Morning.

LORD ! what is man that Thou art mindful of him, and the Son of man that Thou visitest him in mercy ! what are we, the members of this household, but sinful dust and ashes ! and yet Thou hast been mindful of us, and hast visited us, and watched over us in the night season ; and Thou again ministerest unto us this morning out of Thine abundant love, wherewith Thou hast loved us in Christ Jesus, Oh ! that we may see and feel, and ever acknowledge, that the least as well as the greatest of Thy mercies is alike unmerited ; that for no deserving of our own, but of Thy free love alone in Jesus hast Thou visited us. We were dead in trespasses and sins, yet hath Thy grace quickened us, we had all gone astray

yet hath Thy love followed and brought us back ! How hast Thou borne with our daily sins and provocations against Thee, the seventy times seven offences which every day and every week testify against us, and yet, Lord, Thou still permittest Thine erring, disobedient, gainsaying children to come as often before Thee, and say, “ Father ! I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy child : ” and Thou hast had compassion on us, and forgiven us all our sin. Give us grace ever to remember in deepest self-abasement the low estate from which Thou hast raised us, that what we are, and what we have is not the fruit of our merit, but of Thy mercy. As we have then received so much of goodness at Thine hands, give us thankful and obedient hearts, that we may not only speak good of Thy Name, but that our desires be ever unto Thee. Mould our hearts and wills unto that conformity to Thine, that in every dispensation, and under every trial we “ may lie passive in Thy hands, and know no will but Thine.”

Thou hast safely brought us to the beginning of this day—the last of another week—the last of another portion of that appointed time which Thou hast given us to work out our salvation. We know not what a day may bring forth,—we know not, Lord, the week nor the day in which Thou mayest say to each or any of us, “Set thine house in order, for Thou shalt die and not live.” The last day and the last week will ere long come to us all. We have all of us an appointed work to do for Thee, and the night cometh when no work can be done. Oh give us grace so to live every day, as if it were to be our last on earth. Grant especially, Lord, that the duties of this day may be so arranged both in our personal and domestic occupations, that no individual among us may be hindered or debarred from Thy Sabbath privileges to-morrow. Give us grace to look forward to these returning opportunities of closer communion with Thee with earnest longings and desires, as children absent from their home, and parted for a season from those they love; so, Lord, may

the desires of our hearts be drawn forth in earnest affections towards Thee by the inspiration of Thine own Holy Spirit. May the one day in Thy courts, O Lord, be dearer to us than the other six spent in worldly pleasure or in earthly gain.

These petitions we offer up at Thy throne of grace for ourselves, our children, our friends, and relatives, and the servants of our household, yea, Lord, for all whom we desire to bear upon our hearts before Thee, beseeching Thee to hear us for the sake of Him, who ever liveth to make intercession for us, even Jesus Christ, our Lord.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Saturday Night.

OH! Lord our God! our times are in Thy hand: days and weeks pass on with uninterrupted course, and every moment that wings its flight is a step onwards to eternity. The moment encreases to the hour, and the hour to the day, and the day to the week, and we are now once more met before Thee at the close of another week to acknowledge Thy mercies, and our own unnumbered shortcomings and misdoings which have alike marked its passage. From the first day to this its close, yea, Lord, from our very infancy to the present hour, through all our varying years, Thy goodness and love have known no pause: and yet, gracious Father, it is no past love wherewith Thou hast loved

us : Thou still lovest, Thou still carest for us ; yea, Lord, with an everlasting love hast Thou loved us. And as Thou hast been kind to us through the day and the week now nearly closing, so we look up, as loving children in their Father's face, in full assurance that Thou lovest unto the end. Lead us then at this moment to examine and ask our own hearts how we have loved Thee, and what returns we have made to Thee for all the great things thou hast done for us. Thou, Lord, hast planted, and Thou comest again this night to seek fruit : oh ! say not of any here, of any among ourselves, that Thou findest none. Continue, Lord, to guard and protect, to nourish and to water the trees of Thine own planting, that they may be trees of righteousness, rooted in Christ. Make each one here before Thee a fruit-bearer in Thy vineyard—the youngest bringing their sheaves with them, and those of advanced years bringing forth more fruit even in their old age. And for this end, Lord, bless every means of grace Thou hast vouchsafed, and

still continuest unto us ; bless the social and the private prayer, the reading and the hearing Thy Word, the secret meditation and communion with Thee, as well as holy and edifying intercourse one with another. Bless too those precious ordinances and privileges which Sabbath-days bring round, that they may be indeed seasons of refreshing grace and nourishment to our souls ; and when to-morrow dawns, if Thou, Lord, permittest us to see it, may we arise and go forth with our feet shod with the preparation of the Gospel of peace, to seek and to find Thee in Thine own sanctuary, the habitation of Thy house, and the place where Thine honour dwelleth.

May Thy covenant blessing rest this night upon all under this roof, especially the young ones of this family, that they may be children of Thine, early trained, early taught, early led to know and love Thee. Bless, too, those who in their earthly service administer to our wants, and make them servants of Thine in all fidelity and singleness of heart ; yea, bless

all Thy people evermore out of Thy fulness,
O Christ, for Thy work's sake, O blessed
Saviour and Redeemer. Amen.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

THIRD WEEK.

Sabbath Morning.

OH ! gracious and loving Lord ! who in the beginning didst appoint and set apart a Sabbath for man, and who, even in the time of man's innocency, didst add to the happiness of Paradise by the blessedness of Sabbath-days, we thank Thee, we bless Thee, for that mercy which, amid the ruins of the fall, didst still retain the privileges and solace of that holy day for Thy poor guilty creatures. We would acknowledge Thy goodness, in that Thou hast preserved and continued to us these days of holy rest and communion with Thee. Righteous wouldest Thou have been,

O Lord, if in the day Thou saidst "In the sweat of thy brow shalt thou eat bread," Thou hadst said also, "Seven days shalt Thou labour." But in the midst of judgment Thou didst remember mercy; even in the day of Thy wrath Thy repentings were kindled within Thee, and Thou didst not execute the fierceness of Thine anger, for Thou art God and not man: and Thou still permittest labour to cease, and the wearied and the worn to rest—the feeble knees to be strengthened, and the drooping hands to be lifted up in prayer, or smiting upon our bosom. Yes, Lord, not for rest only, not to recruit the wearied frame alone, but for higher and holier purposes of love hast Thou ordained Sabbaths, that, quitting our own sin-stained homes, we may enter into Thy tabernacles, oh! Lord of Hosts. Yet, Father, let not that reproach attach to us with which Thou didst reproach Thy people in times of old—that the ass knew its owner, and the ox its master's crib, yet Thy people, even Israel, did not consider; yea, Lord, the sparrow hath found a house,

and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of Hosts. These wait all upon Thee, and Thou givest them their meat in due season—and yet how indifferent Thine own children to the abundance of provision in their Father's house. As Thou, Lord, vouchsafest unto us this day the privilege of drawing nigh unto Thee in public worship in the congregation, oh! prepare our hearts by previous meditation and prayer for the holy duty; let us not carry with us the worldly thoughts, or absorbing cares, far less the idle conversation and the vain amusements of life, to the very precincts of Thy house, lest peradventure they enter with us and turn our sacrifice of prayer and praise into sin and folly. Feed us this day, we beseech Thee, with food convenient for us, even spiritual food for our souls' good. Give grace to Thy ministering servants here and elsewhere, that they may speak a word in season to every worshipper, giving to all and each their appropriate portion, and may Thy Holy Spirit take of the things of Jesus, and

shew them unto us. Let not the impression of Thy truths delivered unto us be, as the track upon the sand, effaced by the returning tide, but give us grace to evidence in the holy tendency of our walk and conversation during the remainder of the day that we have been with Jesus, and been taught by His Spirit. Send Thy blessing, Lord, not only on all Sabbath congregations but on Sabbath schools also, that good and precious seed may alike be sown in both, and be watered with Thy heavenly dews to bring forth fruit to the glory of Thy Name. Bless especially the young ones under our own roof, that they too, in this the morning of their days, may set out on their heavenward way, and with Thy Psalmist of old declare, "O God, Thou art my God, early will I seek Thee." And now, Lord, whatsoever we have asked agreeably to Thy word and will concerning us, grant, we beseech Thee, for Jesus Christ's sake. Amen.

"Our Father," &c.

"The grace of our Lord," &c.

Sabbath Night.

SPIRIT of God ! comforter of the people of Jesus, speak peace to our souls this evening, by taking of the things of Jesus and shewing them unto us. We have heard of Him this day by the hearing of the ear. He has been preached unto us by Thy minister, and we have been privileged to offer up our prayers and supplications at the throne of grace in His name, and through His mediation. Yet, Lord, suffer not all this to pass away as the early dew or the morning cloud : let us not grieve Thee by our carelessness or indifference to holy things, but seal us Thine to the day of redemption, having this precious seal that Thou, Lord, knoweth them that are Thine. Yet, gracious Father, even while we plead

Thine own promises, and in Thine own words, we are bowed down with a sense of our own deep guiltiness in Thy sight ; we have need to cast ourselves in the lowest dust before Thee, and to confess that we have sinned in Thy sight. It was, Lord, our confession this morning and this afternoon in Thine own house, that we were miserable sinners and offenders ; but oh how little did we lay this solemn confession to heart at the time, and how little have we demeaned ourselves since as becometh such. Oh ! that we may be both instant in prayer and constant in prayer for Thy redeeming mercy, that Sabbath-days may no longer write bitter things against us. Blot out, we beseech Thee, the transgressions which have marked this one—the careless and the wandering heart, the listless and indifferent spirit, and the heedless admission of worldly thoughts and vain and trifling imaginations. O our God, we indeed feel this and every day that, unless Thou keep the heart, our watchfulness is but vain ; unless Thou guard the avenues, and drive away the enemy, he

will too surely find an entrance through some unheeded opening. Tiny as the seed may have been in its first committal to the ground, smallest of all seeds in our wayward hearts, yet, blessed Saviour, watch over it, even while, yea, Lord, because we slumber, cherish it as the work of Thine own hand, the seed of Thine own sowing, that it may bring forth fruit of holy and consistent walking, and every Christian grace during the coming week.

It is not, Lord, from this roof, nor our lips alone that prayer and praise have this day gone up before Thee : unnumbered voices and unnumbered hearts, unnumbered save by Thee, have poured out their wants and their thanksgivings in Thine ear. The near, and the far off—the minister in our own parish and the distant missionary in heathen clime, and worshippers here and in every land, even unto the ends of the earth, have drawn nigh unto Thee, and alike blessed Thee for the Sabbath Thou hast given all. In Thy all-comprehensive love, oh Lord, accept in every nation them that fear Thee and work righte-

ousness ; hasten we pray Thee that coming day, in which it shall be said, "The kingdoms of the world are become the kingdoms of our Lord and His Christ, that Thou mayest reign for ever and ever." Look, we beseech Thee, upon this family in love to night ; bless especially the children of this household, that they may early love Thy Sabbaths, and Sabbath ordinances, not finding their own pleasure save in the way of Thy commandments : yea, Lord, let Thy blessing spread, like Thy priestly oil, to every member beneath this roof ; the guest that tarrieth but a night as well as them that sojourn among us, that we may all be members of Thy redeemed family in and through Jesus Christ.

" Our Father," &c.

" The grace of our Lord," &c.

Monday Morning.

OH Thou that hearest prayer ! unto Thee do we again come this morning, to plead Thine own promise, that Thou wilt regard and not despise the prayer of the destitute. Outwardly, Lord, we may appear to ourselves and others to be encreased in goods, and to have need of nothing, but oh, our Father, Thou knowest it is not so, and that in ourselves and from ourselves we are still poor, and blind, and naked, and miserable ; and whatsoever difference Thou assignest in earthly things, in spiritual poverty, we are all alike, having nothing and needing all things. It is Thou, Lord, that suppliest all—as we are daily fed and clothed by Thy bounty, so is it out of Thy fulness Thou suppliest our soul's need :

as Thou openest Thine hand and fillest all things living with plenteousness, so Thou openest Thine heart, and satisfiest the longing soul and fillest the hungry soul with goodness. As Thine ear then is ever open to our prayers, oh let our lips be never silent ; may we never restrain prayer before Thee, but may it be continually gushing forth from the ever-present sense of our own needs, as well as the overflowing thanksgivings of a grateful heart ! Lord ! what are we that Thou visitest us in mercy every morning, and renewest unto us our strength day by day. It is Thou that hast kept the destroying angel from our door, and Thine arm that hath warded off the pestilence ; and we are now, through Thy loving kindness, once more permitted to resume the duties and engagements of another day and another week. Oh ! our God ! days and weeks will soon close, and our years come to an end ! Give us grace so to walk through this world, as pilgrims and travellers seeking a better country, and hastening onwards to a holier rest. Suffer not our affections to be

settled down on the lees and vanities of the world, or even on its innocent enjoyments and its purest pleasures ; but in the midst of all may we hear Thy voice of love calling to us and reminding us that this is not our rest. Grant, Lord, unto all now before Thee, especially the young ones of the family, that they may be sincere and earnest in dedicating themselves, their souls, and bodies, their best energies and their first love to Thee, that in this their season of youth, they may give up their hearts to Thy service, who didst so love them, that Thou, Father, gavest of Thy best and Thy dearest, even Thine own beloved Son, to redeem them from all iniquity, and to purify them unto Thyself for Thy peculiar people. And when, Lord, in Thine own time, be it early, or be it late, Thou callest us hence, may we be found ready, ready to resign all that Thou gavest here, for that inheritance which Thou hast laid up in store for all that love and wait for Thee. Bless us this day in our callings and pursuits—bless us in our persons and families, those that are near

and dear to each one among us, that they too may all be blessed of Thee. Oh! let us never forget that Thou, Lord, hast commanded and privileged us to pray for one another, and assured us that the fervent prayer even of the humblest of Thy people availeth much before Thee; may it be so this day for those we love, and those who love us, for Jesus Christ's sake!

“ *Our Father,*” &c.

“ *The grace of our Lord,*” &c.

Monday Night.

OH Thou who hast now drawn the darkness of night around us, leading all things living to lie down and take their rest, we thank Thee, Father, for that provision of rest which Thou suppliest to our weariness and need. Thou hast given strength for the day, and now givest quiet for the night. Oh Lord! how manifold are Thy mercies! in wisdom hast Thou appointed all! As Thou'gatheredst us together this morning to bless Thy Name for the mercies of the past night, so Thou permittest us again to meet to beseech Thee for the mercies of the coming one. We are indeed alike dependent on Thee by day and by night. Yet, Lord, in the hours of darkness, in the time of sleep, we are altogether

helpless, unless Thy providence watch over us. Save us, we beseech Thee, from the pestilence that walketh in darkness, from the enemy that may enter in, and from the fire that may consume and destroy. Send Thy holy angels to encamp around our dwelling, that no spiritual foe may find admission or come nigh to hurt us. Sanctify every thought, purify every feeling, elevate every hope, that as we lie down on our beds of earthly rest, we may be reminded of that last sleep of death and slumber of the grave, which awaits us all. It may be, Lord, Thy call may be heard at midnight—if so, may we be found ready, even though sleeping; may we go to our rest with our lamps burning, with holy love in our hearts, that whether living or dying we may be Thine, and that praise and thanksgiving may still be the outpouring of our souls, whether it be, through Thy mercy, amid the loved ones of our home on earth; or, through Thy grace, in the company and assembly of Thy redeemed ones in heaven.

Bring every one of us, gracious Lord, into

such a blessed and holy frame of mind, that whether to-morrow, at Thy bidding, sends us forth to the duties and occupations of a new day; or it be Thy will that sickness overtake and detain us, or even death arrest us, we may alike have grace in each and every dispensation, to say "Thy will be done." Thou, Father, hast assigned to us a work on earth to do, but the day's labour is closed with the day; we have gone forth to our appointed work till the evening, and daily toil has for the day ceased. It may be, Lord, that we have been negligent and careless and indifferent even in the work of our earthly calling, but oh! let us not be found idle in that great work of our salvation: and grant that when the day of life closes, and that night cometh in which no work may be done, we may receive Thine own gracious testimony of approval to our faithfulness and diligence in Thy work.

And now, Lord, we commend every member of this household into Thy gracious keeping and protection this night, with all that are

near and dear to us : watch over their habitations, as well as ours, that when we awake in the morning with restored frames and renewed hearts, our prayer may again be unto Thee in an acceptable time, and in the multitude of Thy mercy, Thou mayest hear us for Jesus Christ's sake.

" Our Father," &c.

" The grace of our Lord," &c.

Tuesday Morning.

WE do not presume, O merciful Lord, to come into Thy presence this morning trusting in any righteousness of our own, but in Thy manifold and great mercies manifested unto us in Christ Jesus our Lord. Oh suffer not any one of us to come with careless or irreverent step, heedless of Thy presence or unmindful of Thine eye that seeth all. As when Thou didst admit Thy servant Moses to communion with Thee, Thou badest him to remember that it was holy ground on which he was treading as he drew nigh to Thee, so, Lord, give each one here grace to remember that holiness becometh Thine house for ever, and that the spirits around Thy throne in heaven proclaim Thee Holy, Holy, Holy, Lord

God Almighty. Perfect holiness in our hearts we beseech Thee, that we may be a fitted and prepared people for Thy presence in time and in eternity. Alas ! Lord, how much of earth's stains will cling to all our doings, how much of the world's dross will mingle even with our purest ; and we are in this world from morning until night : we are now going forth to the various duties and engagements of our respective stations, and unless Thine hand uphold, and Thy Spirit guide, and Thy grace defend, we shall fall into sin or run into danger. Give us, we beseech Thee, a watchful as well as a praying heart, that we may ever be looking up to Thee for guidance as well as help, and whatsoever Thy will concerning us may be as to things temporal, be it scanty or be it much—pour out upon us abundantly the spirit of grace, and of Thy fear, that we may walk before Thee this day in all wisdom and meekness towards them that are without, and in all singleness of heart before Thee our God. Keep alive in our hearts, in our daily intercourse with the world, that remembrance of

the solemn account we shall have to give for all the words and actions, and even thoughts and intents of our hearts this day, and, if it be possible, as much as in us lies, grant to us to live peaceably with all. May a spirit of love and union and good-will dwell among the members of this household; that no envy, no jealousy one of another excite unkindly or repining thoughts in any heart, but let our first and foremost endeavour be to please Thee in all things, and to do our duty in whatsoever station of life Thou hast thought fit to place us.

And now, Lord, we would especially commend to Thy fatherly keeping this day, the members of this household. It is in submission to Thy will we say, keep from us sorrow, keep from us sickness, if it seem good to Thee—not our will—but Thine in this matter; but, oh our God, it is with no bated cry we pray Thee in Jesus' name, keep us from sin. Hold Thou up our steps this day that we fall into no sin, and bring no sorrow and shame beneath our roof. Look lovingly, oh our

Father, on the young ones of this family, the tender shoots of Thy vineyard ; that no blight may rest on them, but that they may grow up into trees of righteousness, the planting of Thine own hand, and bring forth fruit unto Thy glory, for Jesus Christ's sake.

" Our Father," &c.

" The grace of our Lord," &c.

Tuesday Night.

FATHER of all mercies, and Fountain of every blessing! We are here once more acknowledging Thy preserving and upholding goodness. We have each of us, Lord, our own tale of mercy to record; how Thou hast led us, and fed us, and clothed us, and brought us in safety to the close of another day; and while sickness and disease have wasted others, it has not been permitted to come nigh our dwelling. We are still the preserved of Thy goodness, and the nourished by Thy bounty: day by day hast Thou given us daily bread, and day by day hast Thou upheld us in all our ways. Thou hast prepared our table before us, and our cup runneth over:—surely, Lord, our praise must be continually of

Thee; our song and our thanksgiving must ~~tell~~ the words of him of old, and say, "Mercy and truth have followed us all the days of our life." And, oh gracious Father, how sweet to think that these mercies are in answer to prayer—to our prayer—but still more blessed to know that they are also the gifts of Thy covenant love in Christ Jesus, the fulfilment of His own precious promise, that all things needful for us in the house of our pilgrimage shall be added unto those that seek first Thy kingdom and Thy righteousness.

But what have we rendered unto Thee, the Giver of all good, for all the great things Thou hast done for us! Oh! let us this night enter into serious, and solemn, and close examination of our own hearts! Give us the unerring light of Thy holy word, that it may be as a lamp unto our feet, and a light unto our path, while we search out our ways, and see wherein we have offended Thee this day. And, Lord, in our more secret communings and meditations in our own chambers, and there casting up the day's record, give us grace to

detect and trace the cause of all our wanderings from Thee, and our transgressions of Thy will in thought, word, and deed, and the many openings which temptation hath found in our hearts, to that unguarded, unwatchful, and unprayerful spirit in which we have too continually gone forth amid the snares and pitfalls of the world, and forgetfulness of Thee amid the hurry of business and the pursuit of gain. Lord, write on all our hearts, indelibly, Thine own solemn question, "What shall it profit a man to gain the whole world and lose his own soul?" that we may sit loosely to the things of this world, and count all things but loss so that we may win Christ, and be found of Him in that day.

Give us, Lord, this night, before we close our eyes in sleep, to put our lamps in order, to prepare and trim, and put oil into them, that we may be ready to go forth to meet Thee even if Thou comest at midnight: and that whensoever Thy call soundeth in our ears, we may instantly arise without dismay, and go in with Thee, and dwell for evermore.

And now, Lord, into Thy hands we commend ourselves this night: be Thou unto us as bars and bolts to keep off every enemy—give unto Thy beloved sleep—watch over every bed, the cradle of the child, and the chamber of the servant: take us under the covering of Thy wings, let Thy loving-kindness preserve us for Jesus Christ's sake.

"Our Father," &c.

"The grace of our Lord," &c.

Wednesday Morning.

ALMIGHTY God! unto whom all hearts are open, all desires known, we now kneel before Thee in much self-abasement at what Thou readest in every heart, even of Thine own children. We have need to lie low in the dust before Thee, and to confess that we are utterly unclean. Who of us, Lord, can say, "I have made my heart clean, I am pure from my sin?" and yet it is Thine own word that saith of the pure in heart, that they only shall see Thee. Oh! then create in us a clean heart, O God, renew a right spirit within us. . Give unto us not only the clean hands, but the pure heart, that while no outward stain or defilement appear to the eyes of man, Thou, Lord, also who triest the reins and the heart,

and art of purer eyes than to behold evil, may find no iniquity in us. Wash us and make us clean in that fountain, which Thou hast opened for sin and for uncleanness, even the blood of Jesus, which cleanseth from all sin. Grant to us grace and heavenly wisdom so to walk in the midst of this polluted and polluting world that we may be preserved from every stain. Yea, Lord, and that those among whom we walk, may take notice that we too have been with Jesus, and have been taught of Him, and influenced by His spirit, that our light may so shine before men, that they may glorify Thee in us! Spirit of God! cause us to remember that this is to be our work to-day, and to-morrow, and every day—in all we do—in public or in private,—when the eye of man seeth, and when no eye but Thine beholdeth—in the engagements, and the trials, and the snares of business, and in the unguarded hours of pleasure and amusement—to do all to the glory of God,—and that no inconsistency, no careless, or unseemly walk of ours may cause a weaker brother or sister to

offend, or give occasion to any to speak reproachfully of Thy Name. We are called by Thy Name—Thou art our Father—give us not only to depart from all iniquity, but as children of the light to walk in righteousness and true holiness before Thee this and every day.

We bless Thee, we thank Thee, Father, for the mercy that hath been about our path and about our bed during the past night ; for the rest Thou hast given us and the protection that hath guarded us. We thank Thee also for the renewed mercies of this morning, for the health Thou restorest, the reason Thou sparest, the home Thou providest, and the many mercies Thou scatterest along our path. It is of Thy mercy that we again meet as a family at this our morning worship ; and, oh gracious Father, grant that this especial token of Thy loving-kindness may indeed be sanctified to every soul here, not only in our walk before Thee this day, but in prizing this precious privilege, which Thou vouchsafest, of a family and domestic altar in our house, that each in their respective turns when Thou

settest them in families and placest them at the head of a Christian household, may remember their own earlier privileges, and have grace of Thee to say, and strength from Thee to keep that holy decision of Thy servant of old, "As for me and my house we will serve the Lord." And now, Lord, bless we beseech Thee, with the blessings of Thy covenant love all under this roof: those who bear rule as knowing that they have a Master in heaven with whom is no respect of persons, the young ones of this household that they may acknowledge Thee in all their ways, and Thou mayest direct all their paths, and the servants of this family that they may ever remember their high calling as servants of the Lord Christ.

Grant this for Jesus Christ's sake, our only Mediator and Advocate.

"Our Father," &c.

"The grace of our Lord," &c.

Wednesday Night.

God of all love! with whom is no changeableness, neither shadow of turning, who art the same to-day as Thou wert yesterday; and as Thou hast been through ages past, so wilt Thou be for ever; we once more meet together to pour forth our evening praise and thanksgiving for the renewed mercies of this day. Yea, Lord, we have heard with our ears, and our fathers have told us how Thou wert gracious unto them in their time of need, how Thou suppliedst their every want, and upheld them all the days of their lives. And as Thou wert full of compassion and loving-kindness unto them, so hast Thou been to us. We have found Thee a present help in our time of trouble, a guide and counsellor in all our ways, the giver of every good, and the averter of every

ill our iniquities have deserved. And yet, Lord, the half hath not been told of all Thou hast done for us, and of the great love wherewith Thou lovedst us in that Thou gavest Thine only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. Lord! we believe, help Thou our unbelief: take away from us that evil heart of unbelief, which would depart from Thee, set at nought Thy precious Son, or do despite unto Thy Spirit of grace. Oh! blessed Jesus, who in the days of Thy flesh didst so often pray for Thy disciples, and for all who should hereafter believe on Thee through their word, still plead for us—plead Thine own finished work, the ransom Thou hast paid, the sacrifice Thou hast offered, the deliverance Thou hast wrought, and the victory Thou hast won. Look on the souls here before Thee as Thine own, Thine, Lord, by purchase, by redemption, and by Thy work of saving grace wrought in every heart. Lord! in our utter weakness, but still in boldness according to Thine own precious promise, we would come this night

to Thy throne of grace, pleading with Thee, pleading for these, that Thou wouldest Thyself also plead with Thy Father for them that they may be Thine, Thine in life, Thine in death, and Thine throughout eternity! Oh! that as our prayer now goeth up before Thee, even while we are praying, send Thine own blessed answer of peace to each of our souls, that we may be ready to follow Thee whithersoever Thou goest even unto death. Thou wouldest not, Lord, that any should perish;—Thou hast no pleasure in the death of a sinner—oh, that we may now hear Thy voice of love calling to us that we may turn unto Thee and live. Give us strength and godly resolution to cast aside the sin that so easily besetteth us, and every hindrance that would entangle us in the race set before us. Speak, blessed Lord, words of power and grace this night to our souls, that Thy Spirit may bear witness with our spirits that we are Thine; speak especially to the young ones of this household that they may early seek and early find the blessedness of loving Thee. Oh!

that like Thy young prophet of old, they may now be answering in the secrecy of their own hearts, "Speak, Lord, for Thy servant heareth," and that having thus in the days of their youth chosen the good part, they may not depart from it, when they are old.

Into Thy hands we commend ourselves this night—while we sleep, watch Thou, oh Thou that slumberest not. Take under Thy gracious protection all the absent ones that are dear to us, gather them under Thy wings, compassionate Redeemer, and so keep us now, and evermore, that in the day Thou makest up Thy jewels, we may be counted worthy to be reckoned among them also through Thy intercession and atonement, our only Saviour, and Redeemer, Jesus Christ.

"Our Father," &c.

"The grace of our Lord," &c.

Thursday Morning.

ALMIGHTY and everlasting God ! who didst create man, and fashion all his frame ; and in whose book all our members were written, even when as yet none of them were formed, who hast clothed us with skin and flesh, and hast fenced us with bones and sinews, we thank Thee for that protecting and upholding power, which hast preserved us unto this day, and still continueth our strength undiminished and our frames unimpaired. We come forth from our chambers in restored health and strength, and with renewed energy are once more prepared to run our daily course. It is of Thy goodness, and Thy gift alone that no accident has injured, and no sickness wasted ; that the hearing ear, and the seeing eye, and

the active feet are still spared unto us : and that Thou continuest unto us that inestimable gift of reason, and that distinguishing privilege of speech, whereby we can render praise and thanksgiving unto Thee. Oh grant, gracious Lord, that these Thy gifts may all be consecrated to Thy service, and not enlisted under the banner of him that is Thine enemy. Set a watch, O Lord, about the door of our lips, that no sinful expression, no idle or unguarded words proceed from them—deliver us from vain and lying lips, let not our prayer proceed out of feigned lips, but give unto us the spirit of prayer and supplication. Alas, alas, holy Father, we have indeed cause to cry out before Thee, “ Woe is me, for we are a people of unclean lips.” How many have been the words of our mouth, unremembered and forgotten by ourselves, but which have been all registered in Thy book against that solemn day, in the which Thou shalt bring every word and work into judgment. Oh ! blot them out in the blood of Jesus ; let them be no more remembered against us, but give us

grace henceforth to devote every member, yea, and even the best member that we have to Thy service and glory. Thou that formest the eye, shalt not Thou see? Thou that madest the ear, shalt not Thou hear? Lord! grant us this day so to walk with all circumspection, that at its close Thou mayest not have to testify against any here that Thou hast both seen and heard that which becometh not Thy children. Oh! let not that rebuke be recorded against us, that Thou shouldest ask of Thy children, "If I be a father, where is mine honour?" and of Thy servants, "If I be a master, where is my fear?" We are not our own—Thou, Lord, hast bought us—and oh! at what an unspeakable price! how much, blessed Jesus, did it cost to redeem our souls, even Thine own blood—Thy precious blood.

Holy Spirit! whose temple Thy people are, sanctify us in body, soul, and spirit that we may have holiness written on our hearts, holiness unto Thee, that we may be a peculiar people sanctified and set apart, and made

meet for Thy holy habitation. Root out every thing that doth offend—implant and nourish all that is holy and heavenly, all that is true, and honest, and just, and pure, and lovely, and of good report, that when Thou comest and lookest for fruit, Thou mayest find it in every stage of fruitfulness and growth—fruit in the young, fruit in the middle-aged, yea, and more fruit even in old age: oh that abundant fruit may be growing in all Thy church, especially the fruit of meekness and of a loving spirit, that as Thou hast loved us, so we may love one another with a pure heart fervently.

And now, Lord, commending all we love, and all who love us to Thy guidance and protection this day, we would close our prayer with that form which Thou gavest, and in the words Thou hast taught us to use, saying,

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Thursday Night.

IMPRESS, O Lord, we beseech Thee, savingly upon all our hearts the wonderful and gracious privilege, which Thou vouchsafest unto us of coming continually before Thee in prayer—and that Thou describest Thyself as a loving Father, yea, and far more than any earthly father, listening to the cries and the supplications of Thy poor children. What, Lord, are we that Thou shouldest have such respect unto us, or shouldest so regard us! Thou art in heaven—and around Thy throne angel and archangel, cherubim and seraphim adore and worship Thee—and may sinners' prayers find admission there; shall the cry of the poor, and the destitute, and the miserable enter into Thy ears, O Lord of Sabaoth? Yea, blessed be

Thy Name and Thy word, Thou hast said, "Whatsoever ye shall ask the Father in My Name, He will give it you, Ask and ye shall receive." Having, therefore, boldness to enter into the holiest, even amid that heavenly throng that fall down and worship Thee, by the blood of Jesus, by the new and living way which He hath consecrated for us, we come into Thy presence this night, bringing every want, every care, every trial, and every sorrow before Thee. Wearied with toil, but still more burdened with sin, we alike need forgiveness and rest. But, oh, give not rest to our eyes, till we have asked and received, have sought and found Thy forgiving mercy as well for the sins of this day, as of our whole lives. Alas! Lord, as there is no man that sinneth not, so is there no day, in which Thou hast not much to testify against us. How little have our hearts gone after Thee this day, and our thoughts dwelt upon Thee: and though it is Thy blessing only that can prosper our undertakings, or make us happy even in success, how little have we sought of Thee to bless us,

and been leaning on our own understandings. How seldom have our hearts been lifted up to Thee for strength and guidance in the various exigencies that have befallen us by the way, if not in words, at least in that silent whisper, or that unuttered prayer which Thou canst hear. Oh! give unto us more and more of the spirit of prayer—let not our prayer be restrained before Thee—at all times, and in all places, when we walk by the way as well as when we lie down—in the hurry of business, and the weariness of toil—in the temptations as well as the trials that await us—in the outbreak of anger, or the soreness of a wounded spirit. Oh, Lord, cause us to give ourselves continually unto prayer, to carry and to cast every care before Thee, who ever carest for us. We thank Thee, gracious Father, for this privilege of prayer—not alone in the family, not only in the appointed hours of domestic worship, but at every hour Thou biddest us to come; Thy doors are never closed, Thine ears are ever open. ‘Arise, why tarriest thou?’ is Thy call to each one

here: the poorest, the feeblest, the youngest—the parent and the child, the master and the servant, the mistress and the maiden—with Thee, Lord, is no respect of persons, we have all sinned alike before Thee, and come short of Thy glory; we all need Thy pardoning and upholding grace, and, gracious Father, we bless Thee that we are all alike permitted and privileged to seek it in the Name and through the mediation of the same Saviour, even Jesus Christ, Thy Son, our Redeemer.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Friday Morning.

OH ! gracious Father, who didst send Thine only Son into the world to die for sinners, the just for the unjust, give unto us through the teaching of Thy Holy Spirit, such a sense and conviction of what sin is in Thy sight, that we may never trifle, never parley, never enter into agreement with the least sin. Lead us to meditate this morning, and deeply to reflect on those wondrous scenes at Gethsemane and Calvary, where it pleased Thee to bruise even Him in whom Thou wert well pleased, and put Him to an open shame. Yea, blessed Jesus, our iniquities, the iniquities of us now before Thee were laid on Thee in that time of agony, and Thou didst bear the sin of many. Oh ! that we may be led, Lord,

to look on Thee, and on Thy cross, that Thou mayest draw us unto Thee that we may be saved. Leave not Thy work unaccomplished in any of our souls, but perfect that which concerneth us, and so see of the travail of Thy soul in us, that iniquity may not be our ruin. Suffer not any here to look lightly or indifferently on that which brought Thee to a death of shame, or to suppose that in Thy sight any sin can be a little thing, for which there could be no remission, but in the precious blood-shedding of the Lamb of God. Check, we beseech Thee, the first rising of sin in every heart, especially of the young, lest any put forth their hand, and touch and taste of the forbidden thing, and so bring sorrow and shame to themselves, and reproach on Thy Name. Give us diligently to enter into serious self-examination of our own hearts, that, accusing and condemning ourselves, we may find mercy at Thy hands for the past, and grace to preserve us from sinning wilfully against Thee.

Thou, Lord, art full of compassion for the

sinner, though Thou so hatest the sin ; Thou keepest mercy for thousands, though Thou wilt by no means clear the guilty. We are the guilty—we have sinned against Thee, and done evil in Thy sight, yet, Lord, clear us from our sin, leave us not under Thy wrath and condemnation, for Thou canst be just, and yet the justifier of them that believe in Jesus. Let not this day testify against any of us, that we have sinned against Thee wilfully ; sinners we are and sinners we shall continue, till Thy voice of love and power shall say, “ Go, and sin no more ;” but, oh ! gracious Father, let us not sin against light and knowledge, against our own convictions and knowledge of the truth, lest there be no more sacrifice for sins. Oh ! that we may each one of us this day solemnly enter into covenant engagement with Thee that we will be Thy faithful, loving, and obedient children, renouncing all other allegiance, and disclaiming all other service. Lord ! put this desire into each one of our hearts ; stir up, we beseech Thee, our wills and affections, that we may

come boldly forth from the midst of an ungodly and ensnaring world, that we may receive forgiveness of our sins, and an inheritance among them that are sanctified by faith that is in Jesus. Be with us this day—as Thou hast been about our bed and guarded us from every evil, so be about our path and protect us from every danger—from the enemy without, and from the traitor within—that so when we again meet to pray to and to praise Thee, we too may have to acknowledge that Thou hast not only fed us, but hast redeemed us from all evil. These blessings we ask for ourselves, and for those that are near and dear to us for Jesus Christ's sake.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Friday Night.

Ох, God! whose never-failing providence is over all Thy works, who alike gavest being to the insect, and created the Archangel, who hast dominion over the greatest, and despisest not the smallest, we, the least of all families, and who are not worthy of the least of all the mercies and of all the truth which Thou hast shewed unto us, in humble but fervent thanksgiving admire and adore the love that hath watched over our home this day, and gathered us again together in safety this night. Separation, Lord, is written on all that appertaineth to men, and as we part in the morning to go forth to our various callings, but hope to re-meet at eve, so hast Thou appointed, that more lengthened and more distant partings

shall from time to time take place, till that final separation come, which admits of no re-meeting on earth. Grant to us, Lord, such a blessed hope, and comforting assurance, that as we parted this morning, and Thine hand hath guided, and Thine eye watched, and Thy love restored at evening, so when death shall sever the loved ones of the earthly family, we may be again united in those many mansions of Thy home in heaven, that none may be missing or shut out there, and that from every voice here may be heard, amid the hal-lujahs of heaven, that song of praise unto Him that loved us, and washed us from our sins in His own blood.

Lord ! give us now, we beseech Thee, that realizing sense of Thy redeeming love that we may be able even now to say of Him that died for us, " He loved *me*, and gave Himself for *me*." Yet suffer us not to deceive ourselves by any vain or ungrounded hopes, that because we are called by Thy Name, and are joined to Thy family on earth, we are therefore united to Thee by a true and living faith, or

that a saving change and work of grace has been wrought in our hearts by Thy Holy Spirit. Give us to remember that the pure in heart alone shall see God, and that unless we are born again of water and of the Holy Ghost, we cannot see, we cannot enter into Thy kingdom of heaven. Oh! then, grant unto us that death unto sin, and that new birth unto righteousness and true holiness, that we may be made thereby children of grace. Keep us then, we beseech Thee, at all times and in all seasons, in all our ways, at home and abroad, by night and by day from all impurity of heart or conversation. Suffer us not by any inconsistency of practice, or transgression of Thy will to grieve Thy Holy Spirit, whereby we are sealed unto the day of redemption; but give us grace that, as we name the name of Christ, we may in spirit, and in deed depart from all iniquity. Perfect, O Lord, that which concerneth us, and let not any pluck us out of Thine hand.

May Thy covenant blessing descend on this house, and all its inmates—from the highest

to the lowest—from the youngest to the oldest, that united as we are by the common ties of a Christian family, we may be still more knit together in the closer bonds of Christian fellowship, as brethren beloved both in the flesh and in the Lord, through Jesus Christ.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Saturday Morning.

Он, holy, blessed, and glorious Trinity ! Father, Son, and Holy Ghost, Three persons, and one God, in whose holy and undivided Name, Thou, Lord, didst command and ordain that every creature should be baptized ; and in which Name, we ourselves, when the waters of baptism were poured on our heads, were baptized also, give us grace ever to bear in mind the solemn covenant and engagement into which we then entered. And though, Lord, in our infant years we knew not the great love wherewith Thou hadst loved us, when Thou badest us as little children to be brought unto Thee, yet we have since set to our own seal, and subscribed with our own hand that we would be Thine. Alas, Father !

and where is Thine honour? where the fidelity of our service, the love of our hearts, and the obedience of our lives? We are dumb before Thee—and our only cry is, “We have sinned—we have committed iniquity, and have done wickedly, and have rebelled even by departing from Thy precepts and Thy judgments. O Lord, righteousness belongeth unto Thee, but unto us confusion of face, as at this day” when we remember how we have broken the covenant engagement of our youth in departing from Thee. Yet, gracious Father, to Thee belongeth mercies and forgivenesses, though we have rebelled against Thee. We have indeed nothing to plead in our own behalf—righteous and true wouldest Thou be in Thy judgment, if Thine own sentence went forth against us, “The soul that sinneth, it shall die.” Yet, Lord, we would take with us words and plead before Thee that Thou didst commend Thy love towards us in that even while we were yet sinners, Christ died for us, the just for the unjust, the sinless for the sinful. Oh! that henceforth the desires

of our hearts may be to Thy Name, that we may indeed renounce not only him that is Thine enemy and ours, and all his works, but may forsake and forego all that the world would proffer to draw away our hearts from Thee. Let the time past of our lives suffice to have walked after our own corrupt wills, that we may be set free from the snare of the devil, who have been taken captive by him at his will.

And now, Lord, ere we set forth to the various duties of the day, bring home to all our hearts that to-morrow is Thy holy Sabbath, and that holiness becometh Thine house, and those that worship Thee in it. Oh! that we may so arrange and complete betimes the occupations of the day and of the week, that no worldly care, no anxiety of business, no pleas for the future, or disappointment for the past, may return with us at night, or arise with us on the morrow to disturb or interrupt our communion with Thee on Thy holy day. Give unto us the godly resolution, even in the midst of an ungodly world, to stand aloof

from all that would desecrate or dishonour Thy holy Sabbath ; and may each one of us in our respective spheres have grace to remember the Sabbath-day to keep it holy. Grant unto each member of this household, that we may be mutual helpers one of another, refraining, as far as in us lies, from all that may put a stumbling-block in a brother's or a sister's way, and so cause them to offend. Especially, oh Lord, give us grace so to walk before the young ones of this family that they may never have the example of any here to plead for their violation of the Sabbath, but rather grant, gracious Lord, that they may be won by our consistent practice in this and every matter not only to call the Sabbath a delight, but to delight themselves in the Lord, and adorn the doctrine of God their Saviour in all things.

Grant this for Jesus Christ's sake, to whom with the Father and the Holy Spirit be all honour and glory, now and for evermore.

" Our Father," &c.

" The grace of our Lord," &c.

Saturday Night.

ALMIGHTY God! by whom our lives are continued in being, as well as every want supplied, we kneel before Thee this night at the close of another week to sum up its mercies, and to confess our unworthiness of the very least of them. And yet, Lord, like him of old, when he gazed on Thy people, we too are ready to exclaim, "Who can count the number of the fourth part of Israel—who can reckon up the countless mercies which Thou scatterest along every path—mercies of providence and grace, personal mercies, and domestic mercies—like the blessings wherewith Thou promisedst to bless Thy people Israel, blessings in the city, and blessings in the field, blessings when we have gone out, and blessings when we have come in.

And what, Lord, is the testimony of our conscience as regards Thee, and our return for all the great things Thou hast done for us? As it is of Thy mercies that they cannot be reckoned up in order unto us, so our sins are more in number than the hairs of our head, and every one has the aggravated guilt of ingratitude stamped upon it for all the evidences of Thy unwearied love towards us. Thou art our Father! every day hast Thou permitted us to call Thee by that endeared Name—we have been admitted into Thy presence as dear children, and have knelt before Thee in our morning and evening worship as our Father in heaven. Thy fatherly care hath provided for every need, and supplied every want as it arose; and if Thou hast in wisdom withheld anything, we have had abundant reason to be thankful for the much Thou hast given. And what is the record, that Thou, Lord, hast written out concerning us? We have been dwelling too much on the things of time, too much setting our affections on things below—suffering the cares and anxie-

ties of life, and it may be the pleasures of the world, to draw aside our allegiance from Thee. Alas ! Father ! how many thoughts have we given, how much of zeal and energy have we thrown into our own works, our own pursuits, and even our amusements ; but how few thoughts have we given to Thee, how cold, and listless, and wavering our devotion to Thy work and the good of our own or others' souls, and how has time absorbed what eternity should have received.

Teach us henceforth, O Lord, so to number our days, that we may apply our hearts unto wisdom, that heavenly wisdom which can estimate the things of time aright, and weigh them in the unerring balance of eternity. We are still the spared ones—but for what purpose, Lord, hast Thou spared us, why hast not Thou cut us down as cumberers of the ground ? Lord ! hear the intercession of Him that still pleads for poor sinners ; spare us yet awhile, spare Thy people whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever ! Give us

grace to employ that portion of time, which Thou shalt assign to us, be it long or be it short, in the great work of preparing to meet Thee our God. We cannot, Lord, recall the time that is gone ; but, oh ! grant that we may redeem that which is to come, before the evil days draw nigh. And when days, and weeks, and years are ended, and to us time shall be no more, may an entrance be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

FOURTH WEEK.

Sabbath Morning.

OH! blessed Saviour! who didst condescend so beautifully to picture out in Thine own life on earth the holy purposes of Sabbath days, and by Thine own example didst consecrate them for our use and pattern, blending the most unwearied acts of love and mercy by teaching, and healing, and every work of love on the Sabbath Day with the highest exercises of personal devotion and communion with Thy Father in secret and in the congregation—so teach us such a right and consistent employment of Sabbath hours, as may most conduce to the good of others, as well as our own growth in grace.

We are spared by Thy long-suffering mercy

to another Sabbath—yea, Lord, Sabbath after Sabbath dawns even upon a thankless world, as summer and winter, seedtime and harvest, have never failed according to Thy gracious promise. Like Thy sun and Thy rain, it arises to refresh, and strengthen, and comfort all alike; and yet, heavenly Father, how much of Sabbath sin hast Thou seen and dost still see! Even to-day art Thou calling and stretching forth Thy hands to have mercy and to scatter blessing, and how few regard! Oh! that there may be in each one of us such a love of Thy Sabbath privileges, that as the hart panteth after the water-brooks, so our hearts may both hunger and thirst after righteousness that they may be filled. We would bless Thee for Thine especial mercy in that Thou hast appointed our habitation in a place where Thy fear dwelleth, and Thy day is honoured. Keep alive in our hearts this day such a longing of our souls unto Thee, that in all our works and doings, Thy will may be done by us in earth, as it is by those whose everlasting Sabbath is in heaven; that when our days of prayer here are ended, we

may be meet to be partakers in that never ending Sabbath, where praise shall be our only song and love our only theme. Suffer not any here, O Lord, to forget or think lightly of the blessings of a Christian Sabbath spent in Thy work and fear : and when, amid the changes and chances of this mortal life, their lot is cast in another sphere, or Thou placest them in a home of their own, may this love of Sabbath days be preserved in every heart that they may feel and acknowledge that one day in Thy courts is better than a thousand spent elsewhere, and that nothing this world can offer of pleasure, of station, or of gain, may be put in competition with Thy work and Thy service. Especially, O Lord, guard the young ones of this and every household from all attempts to undermine and break down that barrier, which Thy law has placed around Sabbath days—preserve them from such associates and companionship, as may lessen that reverence for holy days and holy things, which their earlier years have learnt, that even in the midst of an ungodly generation they may, through grace, stand

aloof from all that would dishonour Thee, or set at nought Thy word.

Bless every means used this day for the spreading of Thy truth. Give unto us not only the hearing ear, but the open and obedient heart, not only to be present in body, but in spirit and affections also. And as Thine Apostle Paul besought the prayers of those among whom he ministered for a blessing on his work, so would we pray for him that ministers to us, and for every minister in every place that Thy word through the demonstration of the Spirit and of power may have free course and be glorified among us in the good of sinners' souls and the honour of Thy Name. Speak, O mighty God, as Thou spakest in the time of old, call the world from the rising up of the sun unto the going down of the same, that all the kingdoms of this world may become the kingdoms of our Lord, and of His Christ, and that He may reign for ever and ever.

"Our Father," &c.

"The grace of our Lord," &c.

Sabbath Night.

LORD ! we have done as Thou hast appointed, and have praised Thee in the great congregation—and still there is room for more praise, as there is for more prayer. As Thy mercies fail not, but are new every morning and every evening, so our wants, our necessities are ever arising, and even while we are praising Thee for blessings already vouchsafed, we have need to ask for more. Be it so, gracious Father—it is a blessed privilege that Thou revealest Thyself unto us as a Father calling His dear children around Him to tell Him of all their wants and desires. Thy children are not straightened in Thee,—oh ! that we may never be straightened in ourselves, that we may go on to ask, as Thou goest on to give.

And now, Lord, at the close of this holy day, ere Sabbath privileges are over, and ere the week-day's toils begin, while our hearts are still burning within us at the remembrance of Thy blessed presence, and all Thy gracious words and messages of love, what shall we again ask of Thee this night? what is the desire in our hearts, the petition on our lips? even that which was at the first, that Thy word may this day be glorified in us, and that in all our conversation among them that are without, we may, during the remainder of the week, in all lowliness and meekness walk as becometh Thy children, and as those who have been taught of Thee. Let not those who would speak disdainfully or slightingly of Sabbath privileges be encouraged thereto by any inconsistency in our practice. Let not those who are, it may be, anxious to walk with us, and looking unto us for guidance and example be discouraged and led away by any inadvertency, or careless and unguarded compliances of ours with the lax habits of the world.

Hear, O Lord, and return a loving answer

to the prayers that have this day gone up before Thee. Not in our own righteousness, but in Thy name, blessed Jesus, have the prayers of Thy people this day ascended before Thy Father: and oh! that as Thy rain cometh down and Thy snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so may our prayers and the prayers of all Thy ministers and people, wheresoever offered and in whatsoever tongue, return to our own souls rich with the dews of heaven, and laden with the gracious influences of Thy Holy Spirit.

And yet, oh, compassionate Redeemer, who Thyself wept over the sinners of Jerusalem for their neglect of the things belonging unto their peace, how unlike Thy spirit of love and tenderness, did we not pray for those too who have not this day gone with us unto Thine house, and who love not Sabbath Days nor Sabbath occupations. Spirit of God! convince them of their sin in this matter—oh! Lord, call to them with a mighty voice—let

them hear Thy voice of love crying after them in their ways of sin, "Turn ye, turn ye, for why will ye die?"

Increase the love of Sabbath Days and Sabbath ordinances in this nation, make us to be a people, fearing, and loving, and serving Thee. Oh! let not our love decrease, as Thy mercies multiply around us, but grant that in every household of this land, from the highest to the lowest, Thy Name may be more and more honoured, and Thine ordinances regarded. And now, Lord, we would commend unto Thy protection this night every member of this household, grant to us calm and refreshing sleep, and if it be Thy will that another day and another week should be given to us, give each one in our respective stations, whether of child or servant, or master or mistress, grace and holy resolution that we may so pass through things temporal, as not to lose, nor lose sight of things eternal for Jesus Christ's sake.

"Our Father," &c.

"The grace of our Lord," &c.

Monday Morning.

ALMIGHTY and everlasting God ! Creator and Preserver of all things, who "sendest forth Thy Spirit, and renewest the face of the earth," and "by Thy Spirit dost garnish the heavens," grant that, as in the natural creation, beauty, and order, and glory sprang forth at Thy bidding and Thy word from out of chaos, so the new creation of Thy spiritual life may by the same Spirit spring up out of the wastes and desolations of the old. Not thicker darkness was upon the face of the deep, when first Thy Spirit moved upon the face of the waters, than there is upon every soul of man, till Thy voice be heard saying, "Let there be light." Speak, Lord, that word of life and power ; let light arise and shine upon our

hearts that we may be the children of light and of the day. Oh! let it not be said of any among us, that we love darkness rather than light, because our deeds too are evil. Give us grace to put away all the works of darkness that Thy word may find entrance into every heart, and in Thy light we may find light. It is of Thy unspeakable mercy that we are spared yet awhile—that the light of Thy blessed Gospel still shines around us to guide us into the way of truth. Alas! Lord, that it should be otherwise with any of those for whom Christ died, that they should turn away and set at nought Thy love as much as Thy reproof! And who hath made us to differ? if indeed we do differ. Search, Lord, every heart here before Thee, enter into its secret depths, into its innermost thoughts, and see if there be any way of wickedness in us. What is it, Lord, that Thou seest in us? at this moment, even on our knees, what imagination has passed through each heart and left its traces there? Be not, we earnestly beseech Thee, be not extreme to mark what Thou

findest amiss! What shall we answer Thee, when Thou reprovest us? We cannot answer Thee one in ten thousand. Even in our holy things Thou beholdest unrighteousness and wrong. Oh! that Thy mercy and truth may be shed abroad in all our hearts by Thy Spirit, that we may abound in all the fruits of the Spirit.

And as we pray for a pure heart to love Thee above all things, so may we have a loving spirit towards all men, especially towards them who are of the household of faith, that we may not only walk in wisdom towards them that are without, but as members of a Christian family may encourage and build one another up in our most holy faith, bearing one another's burdens, and so fulfilling the law of Christ.

And now, O our God, ere we separate for the fulfilment of those daily duties, to which Thou callest us, we would seek Thy guidance to direct, as well as Thy blessing to prosper us, if it be Thy will, in all our undertakings. Preserve every member of this household from

danger in their worldly calling, let no accident befall them by the way, nor unkindly spirit one towards another arise in any heart, that they may not sin against Thee. Look too, O Lord, with loving-kindness on the young ones of this family, that from the very beginning they may set out for God, and walk with God, remembering now their Creator, even in these the days of their youth: that, as under the law Thou didst claim the first fruits of the land, so may the bud and the blossom of their youth be consecrated to Thee, that an abundant harvest of all spiritual fruits may spring up from this precious seed-time of their childhood and their growth.

Grant this, and every blessing we need for Jesus Christ's sake.

"Our Father," &c.

"The grace of our Lord," &c.

Monday Night.

OH, Almighty God! who in the beginning didst appoint the day and the night to succeed each other, and didst call the darkness night, give us to remember that approaching night when we must all lie down in the grave. When Thou biddest the morning arise, and callest us from our beds of rest, we know not that we shall see the night; but, Lord, the night of death we know that each one living shall see. Thou hast appointed unto all to die—there is no discharge from Thee in that warfare. Oh! grant us then grace ever to live as dying men, so to pass through these scenes of time as looking in every watch for Thy coming, and prepared to go forth at Thy summons whether it be in the morning, or at

noon-day, or we tarry till the night cometh. Suffer us not to cumber ourselves about the things of this life, but give us that right estimate of all which weighs them in the balance of eternity, and looks onwards and upwards to that inheritance, which Thou hast promised and provided for all that love Thee. Yet, Lord, even while we live, Thou hast given us duties to discharge, Thou hast implanted in our hearts affections, and feelings, and interests even about earthly objects, and Thou hast smoothed the rough ways of our pilgrimage by those endearing ties of human love, which Thou hast consecrated to such an excellent use. But suffer us not to wrest these blessings to our harm or loss, that our affections may be more enduringly fixed on the things above us, and not on the things about us, and that we may henceforth live more and more unto Thee beyond the claims of time and above the ties of life. Oh! that all Thou givest us here richly to enjoy may be enjoyed in due subordination to Thy demands and Thy claims, as well as in perfect submission to

Thy will in all things. It is, Lord, Thine own precept to seek first the kingdom of God and His righteousness, and Thou hast sealed it with Thy precious promise that all things needful for us in the house of our pilgrimage shall be added unto us. Remove from us, we beseech Thee, all unbelief, all distrust of Thy word, not dictating to Thee either the measure or the season of Thy gifts, but resting every anxiety for ourselves and those we love on Thine own unerring love to us. As one said of old, so, Lord, enable us to say, "As Thou wilt—when Thou wilt—and where Thou wilt." Whatsoever Thou sendest of trial Thy love can sweeten it, and whatsoever of service Thou commandest, Thy love can constrain to it. Oh, then, gracious Father, shed abroad in every heart such love towards Thee, that we loving Thee above all things may obtain Thy promises, which exceed all that we can desire.

We commend ourselves, our bodies, souls, and spirits into Thy hands this night. Together with us take also under Thy fatherly care

and protection all that are near and dear to us—all that Thou givest us leave to call ours. Bless especially the children of this family—suffer us, blessed Jesus, to bring them this night to Thee for Thy blessing—forbid us not—yea, rather take them in Thine own arms of love, put Thine hands upon them, and seal them Thine for evermore, for Thy Name's sake, oh compassionate Redeemer!

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Tuesday Morning.

ONCE more, oh Thou Preserver of men ! are we met before Thee as a family to thank Thee and praise Thy Name, in that Thou hast carried us in peace and safety through the helplessness of another night, that our beds have been beds of rest, and not beds of sickness or of death.

We have sought Thee alone in our chambers, as individuals we have poured out our hearts before Thee, each one telling his own sorrows, his own fears, his own sins, and carrying his own burden to lay at Thy feet : and now, Lord, as a family, parents and children, friends and relatives, master and mistress, and servants (Thou art the maker of us all !) are we met together in the bonds of

our common wants, all alike needing the same forgiveness, the same guidance, and the same upholding hand. We know not, Lord, what a day, what this day, may bring forth to us—we know indeed that in loving-kindness hast Thou restored unto us both health and strength, that Thou hast provided a home, and food, and raiment for us—oh, that we may be there—with content!—that as Thou bestowest time minute by minute, and moment by moment, and not one can succeed another, till Thou permittest its continuance, so, Lord, is it with Thy blessings; Thou givest, and Thou takest away, and none can say unto Thee, What doest Thou? Yet by whatsoever way Thou leadeest us this and every day, whether of sorrow or of joy, of calm, or of storm, cheered by Thy sun or overshadowed by Thy cloud, still give us to trace and to recognize Thy footprints of love in every step we take. Yea, Lord, even when we reach that dark valley of the shadow of death, even there may we behold, where Thou hast been before to leave a light for our steps. May Thy presence be

ever with us, in all our ways : and if, Lord, at Thy command the stormy wind ariseth, it cannot overwhelm, if Thou art with us—all Thy billows may go over us and toss the vessel, but they cannot overturn it, if Thou be there—the waves may dash against the rock, but they can only break and spend themselves against it, if Thou stayest their fury. And as, Lord, with the dangers that beset us by the way, so with the spiritual enemies that surround us on every side—if Thou be for us, who can be against us ? Satan may desire to have us to sift as wheat, but do Thou, Lord, pray for us that our faith fail not—he may labour to blow out the flame, but he cannot quench even the smoking flax, if Thou keep it. Yea, Lord, through Thee may we do great things, even the weak child and the decrepid aged one through Thee can do valiantly, and tread down every enemy.

Lord ! we bless Thee for the provision Thou suppliest this day for all our need—we thank Thee for the portion Thou assignest to each of us—be it the child's portion, or the servant's

station, it is what Thou givest, and what Thou appointest. A weak hand, Lord, if put forth may receive a costly gem—oh ! give us grace now to put forth our hands to lay hold on Christ : and if in our feebleness we cannot, and in our fearfulness we dare not lay hold and put on his perfect righteousness, oh, let us still come in faith that we may touch but as it were the hem of His garment : and as in the days of Thy flesh Thou didst not reject nor send empty away the timid daughter of Israel who did so, but didst send her away with peace, and pardon, and cleansing, so dismiss us, Lord, that we too may go in peace, and remeet in peace for Thy work and Thy promise sake, who livest and reignest with the Father and the Holy Spirit, one God, world without end.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Tuesday Night.

Oh, Lord God ! Almighty and Everlasting !
Thou art the same yesterday, to-day, and for
ever : Thou art good and doest good to all :
we have found Thee so to us, Thy mercies
have been over our household and every in-
mate of it this day, for no harm hath hap-
pened unto us, and no sickness come nigh
our dwelling. Can we, gracious Father, say
too of each one here, that no temptation hath
ensnared and no sin stained—that no idle
word hath been uttered, no wrongful imagina-
tion been indulged ? Alas ! Lord, we have
all need at the close of every day to confess
before Thee that we have sinned and walked
contrary to Thy commandments. Be merciful
unto our sin, for it is great, for Thy Name's

sake. Give us this night to enter into deep, and serious, and honest examination of our own hearts, that they may no longer deceive us and cause us to walk frowardly in the path of Thy commandments. O Lord, time is passing onwards with us all, and soon will that night come in which no work can be done, for Thou hast told us that there is no repentance nor device in that grave to which we are all hastening. Give us to come unto Thee this night—let not days, nor hours, nor minutes be any more wasted or misused—oh! that we may now close with Thy gracious offers—be Thou our God, that we may be Thy people. Look not, gracious Father, in displeasure at our past delays, or the lateness of our love—remember Thine own purposes of love from everlasting. Our love, alas, is but of yesterday, but Thine, Lord, hath been as eternity itself; yea, with an everlasting love hast Thou loved us, and with great mercies art Thou now waiting to gather us. In our slumbers by night, as well as in our walks by day, Thou art ever with us, and seest all our ways.

Grant that we may be found not only undefiled in the way, but pure in heart also—not only that no outward stain, no soil, no dust be found cleaving to our feet, but that there be no uncleanness, no iniquity, no uncleanness in the heart also, that the inner man may be renewed day by day, and night by night, and Thy light shine more and more in us unto the perfect day.

Give unto us this night not only to pray one with another, but one for another, that as we are united in one household, bearing in love one another's burdens and administering and supplying one another's wants in all the mutual services of love and good-will, so we may be united in these blessed offices of prayer, and in this holy communion of charity for each other's welfare, having, Lord, this confidence in Thee, that if we ask anything according to Thy will, Thou hearest us. And not only for ourselves, and our own family, but for all families, for our Queen and her family that her sons may grow up as the young plants, and her daughters as the po-

lished corners of the temple. Bless too those distant ones, who though separated are still united to us; and though our remeeting on earth may be delayed, or even denied, yet grant to us still to meet in heart and soul in mutual prayer one for another before Thy throne, and hereafter at Thy right hand with joy for evermore through the intercession of Him that ever standeth there to make intercession for us, even Jesus Christ, our Saviour and Redeemer.

"Our Father," &c.

"The grace of our Lord," &c.

Wednesday Morning.

OH ! blessed Jesus ! Thou great and spotless sacrifice, that wast slain for the sins of the whole world, who alone art the Mediator between God and guilty man, whose blood only cleanseth from all sin, look upon us in mercy this morning, that we may draw nigh unto Thy holy, heavenly Father through Thee. Yea, blessed Saviour, do Thou Thyself bear our prayers on the wings of Thine own intercession before the throne of grace, that they may return to us with an answer of peace. Give us the Spirit of prayer, that as our words are, so our hearts may be going forth to Thee in all sincerity and earnestness. Suffer not our thoughts to wander from this holy exercise in which we are now engaged, but

give us to keep constant watch over our affections in this exercise of prayer that our hearts may be thoroughly engaged in it, and applied to it throughout. Alas, Lord! how much of sin is mingled even without prayers, though we feel it not!—how much of infirmity and feebleness is blended with our supplications though we observe it not; how little are our hearts answering to the words our lips express! In ourselves, Lord, we know neither what to ask nor how to ask—all is Thine—the desire is Thine—the words are Thine—yea, when we know not what to pray for as we ought, it is Thy Spirit that helpeth our infirmities, and Himself that maketh intercession for us with groanings that cannot be uttered. Take away from us the delusion of being satisfied with the mere form of prayer—let us not go away from the form contented with ourselves, till Thou, Lord, givest us some evidence that we are in Christ, and that we have received of Thy Spirit, that through Him we may call Thy Father our Father, and Thy God our God. And now, Lord, that we are about to

go forth and meet, it may be, with those who love Thee not, and serve Thee not, give us that child-like spirit, that when we hear or see anything tending to the dishonour of Thy Name, we may shrink from it, as it were from a sword piercing our own heart. As our natural affections would be pained and shocked did we hear the name of our earthly parents spoken lightly of, or their character disparaged, so give us that evidence that we are Thy children that we may not only shun the company of the ungodly and profane, and turn away our eyes from seeing and our ears from hearing ungodliness and wrong, but that we may be companions of all them that fear Thee and keep Thy precepts, and that delight to speak one to another of Thy Name. Yet suffer us not in any presuming or vain-glorious spirit to think highly of ourselves, or unkindly of others, even of those that err from Thy way—who, Lord, hath made us to differ? we have nothing, that we have not received from Thee—and if Thou withdraw Thine upholding hand, our next step would be into sin and ruin.

Continue, Lord, to uphold us, that we may walk in every step by Thy direction and according to Thy will, ready to surrender even Thy dearest gifts, if Thou reclaim them, and asking every blessing as from a father's hand, and the gift of a father's love.

In all the works of this day in which we may be engaged, give us ever to be looking up to Thee for that singleness of eye and purpose which aims at Thy glory in all we do—doing it as unto Thee—oh, may that thought sweeten every toil, as it ennobles every service. Guard especially the young and inexperienced from all that may ensnare the eye and entangle the heart. Give us all to remember the vows that are upon us, that we may each and all continue Thy faithful soldiers and servants unto our lives' end, through Jesus Christ, our only Advocate and Redeemer.

"Our Father," &c.

"The grace of our Lord," &c.

Wednesday Night.

Oh ! gracious and merciful God, who hast not only bidden poor sinners to come unto Thee, and shewn to us the way whereby we should come, (Christ is that way !) but hast encouraged us by every promise that can embolden, and every assurance that can cheer, we once more present ourselves before Thee in the full confidence that Thou, who appointest prayer, wilt also hear and answer the petitions Thy children offer in the Name of Thy beloved Son. Thou so lovedst even a guilty world that Thou gavest Him, the costliest gift Thy love could bestow, that whosoever believeth on Him should not perish, but have everlasting life. How countless the mercies that flow from Thy cross, oh crucified Jesus ! how innumerable

the blessings that grow there! Yet, Lord, give us to remember that on every mercy Thou givest is inscribed, "The price of blood," purchased for us, and secured to us by that precious blood, which Thou didst shed for us on Thy cross of shame. Thy servant David in time of old put away from his lips the water from the well of Bethlehem, because it was the price of blood—oh, Son of David, the water Thou providest for every thirsting one of Thy people shall be a well of water springing up into everlasting life, because it is the price of Thy blood. Lord! evermore give us this water to drink, that we thirst no more, and that out of our hearts may flow rivers of living water, even Thy Holy Spirit.

Lord! without Thee we can do nothing—stir up the desire in our hearts, put the cry into our lips, that even as the prayer goeth up before Thee, Thou mayest recognize of Thine own, and accept it for Thine own sake.

Keep alive in us, we pray Thee, this earnest longing after Thy best gifts that we may look,

if not with indifference, at least with calmness and quietness on all that the world may proffer of interest or advancement, leaving every result with Thee, and seeking alike in success or failure, in enjoyment or disappointment to have our hearts and affections more and more weaned from the things of life and time, and more and more fixed on Thee. Lord! lift Thou up the light of Thy countenance upon us, and make us to rejoice in that, more than in the increase of the corn and wine and the worldly store, that may be gathered around us.

We bless Thee for the mercies of this day—for the provision of our daily wants, and the renewal of our daily health and strength—for the affection that sweetens and soothes anxiety and care—for the kind interest of many friends—for the faithful services of those under our roof—for the love and good conduct of our children—they are all blessings of and from Thy hands. Lord! may we receive them as such, and in our respective spheres shew forth the thankfulness of our hearts by all fidelity, and diligence, and singleness of heart in our

earthly callings, as well as in Thy work, the work Thou, Lord, hast given each of us to do.

These mercies we ask in the alone Name of Jesus Christ our Saviour and Redeemer.

"Our Father," &c.

"The grace of our Lord," &c.

Thursday Morning.

OH, God! who hast provided for them that love Thee such good things as pass man's understanding, neither can enter into the heart of man to conceive—we bless Thee, we praise Thee, for that foretaste and those glimpses of the blessedness of Thy home above which even that earthly home can give, where Thy peace hath come and Thy blessing rested, like the dew on Hermon and that which descended on the mountains of Zion. Lord! evermore give us that peace, peace with Thee through Jesus Christ, reconciling those that were at enmity by Him, and pardoning all our transgression and sin.

We acknowledge Thy mercies to us during the past night—the rest, the protection, and

the safety Thou hast bestowed,—that there has been no sick and suffering one to watch over—no bed of a dying one to stand beside and weep. It is Thou, Lord, who hast put far from us these sorrows, who still sparest every member of our household, the olive-branches round about our table, and the vine that clustereth on the walls of our house. Lord! we pray Thee that we may ever hold these and every blessing Thou givest in perfect subordination and submission to Thy will; but, oh grant, gracious Father, that we who are united on earth by all the various ties that link one member of a family to another from the closest and dearest of husband and wife, of parent and child, of brother and sister to master and servant, and mistress and maiden, may through abounding grace be members of Thy redeemed family in heaven. And when in Thine appointed hour, and in that love and mercy as well as wisdom which ordains all, Thou separatest one by one the links that would bind us here, and which still detain our affections on earth; yet, loving Father,

sanctify even these trials to every sorrowing heart, and overrule them to the furtherance of Thine own gracious purposes by weaning us more and more from this world of vanity and shadow. And though tears may fall, as Thou, Lord, in the days of Thy flesh didst weep over the grave of him Thou lovedst, yet even through the mist and dimness of human anguish, may our eyes see Thee, in all the tenderness of Thy loving heart, in all our afflictions Thyself afflicted, and in every cross Thyself bearing its heaviest portion.

And then, gracious Lord, our sins forgiven, and our sorrows borne by Thee, give us strength to bear that portion of trial, whatsoever it may be, which Thou seest fit to send—a little way further, and a little time longer, and sorrow and sighing shall be done away, and Thou wilt Thyself wipe away all tears from every eye. In that home which Thou hast gone before to prepare for Thy people, no inhabitant shall say, “I am sick,” and there will be no more death, and no more separation.

Yet, Lord, while we are in this world of strife and duty, of sin and sorrow and suffering, arm us for the conflict,—strengthen us for the duties of the day, and give us grace so to walk that our feet neither stumble nor stray. May Thy covenant blessing rest on all under this roof, on all those that are dear to us in other homes, yea, Lord, bless all Thy people out of Thy fulness, O Christ, to whom with the Father and the Holy Spirit, be glory and praise, now and for evermore.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Thursday Night.

OH! blessed Saviour! who didst so stoop as to take our nature upon Thee, and to be made like unto Thy brethren in all things, sin only excepted, grant that we may be more and more conformed to Thy holy pattern and image, that we, being dead to sin, may live no longer therein. Alas! Lord, sin still strives for the mastery, and we are in danger of being overcome thereby—Satan still wounds and casts us down, and would fain trample on and destroy us—and our own perverse wills, and corrupt inclinations still unsubdued, are continually bringing us into subjection to the law of sin. Like Thy servant of old, we too cry unto Thee, “O wretched that we are—deliver us from the body of this death.” Oh!

Jesus, Saviour of sinners, the lost, the miserable, and the hopeless, give us the victory for Thy Name's sake. Let sin no longer reign in our mortal bodies, nor have any dominion over us !

And yet, Lord, wheresoever we go, we carry these bodies of sin with us, and how soon are we drawn away and enticed even of our own corrupt hearts. Has it not been so with us to-day? Have we, Lord, watched over and guarded our hearts so carefully that no sin has found admission into them? Have we set a watch so strictly over the door of our lips that no sinful, no hasty, no angry, nor unkind word has proceeded from them? We have indeed sinned before Thee, and done evil in Thy sight. Blot out, we pray Thee, as a cloud our transgressions, and as the thick cloud our sins. Thou hast not indeed dealt with us after our sins, nor rewarded us according to our iniquities; for, Lord, in Thy mercy hast Thou now permitted us once more to make our prayer and our confession unto Thee. It is of Thy goodness and Thy spar-

ing mercy that we are yet preserved in being, and still privileged to come before Thee as the children, though the erring children, of our Father.

We would also bless Thy holy Name for the protection that has been over us, and guarded, and guided us in safety this day. How many, Lord, the perils from which Thou hast saved us, though we knew them not!—how fierce the enemies that compassed us in on every side, though we saw them not—how many the difficulties that would have hindered us in our progress, but which Thou removedst, though we recognized Thee not. In every step, and at every moment, Thou hast been nigh to succour and defend us. And as Thou hast been bountiful and kind to us through the day, so we beseech Thee, Lord, to watch over us in the hours of darkness and of sleep. Take under the cover of Thy wings all in this family—and all that are near and dear to us—all who have asked our prayers, and are themselves praying for us : that being united in one spirit, and having one hope of our calling, one

Lord, one faith, one God and Father of all,
we may have grace given unto us according to
the measure of the gift of Christ.

These our prayers and supplications, we
beseech Thee to hear for the sake of Him who
loved us and died for us, even Jesus Christ
our Lord.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Friday Morning.

LORD of all mercy ! who dost in very faithfulness and love correct Thy erring children, but who hast declared even of that correction that it is Thy strange work, we bless Thee for the long-suffering and great forbearance, which has spared us and still poureth Thy benefits upon us. We have sinned against Thee, and by Thy righteous sentence deserve to die ; yet Thou still continuest us in being, still vouchsafest blessings and mercies in abundance ; and we have this morning to acknowledge, as we have need every day, that Thou has not dealt with us after our sins, nor rewarded us according to our iniquities. Oh ! give unto us more and more of that mind, which may count all things but loss, so that we may win Christ,—which is ready to suffer the loss of all, if Thou biddest,—and willing, yea, and glad to take up a daily cross, if Thou

sendest it. But, gracious Father, with what tenderness hast Thou dealt with us, in that Thou hast not called us unto this, but still spreadest our table abundantly, and givest us so much here richly to enjoy—home and health, and friends and kindred—and to enjoy all in Thee and from Thee, as Thy gift and the purchase of Thine own blood. Yet, Lord, though Thou still suppliest our earthly need, give us, we beseech Thee, that conformity to the mind that was in Thee, that we may be not only prepared to surrender all at Thy bidding, but that we may so value them aright, even while possessed, as not to set our affections on them, but to esteem even the reproach of Christ, if so be Thou callest us to it, greater riches than all the treasures of the world! Save us, we pray Thee, from that sinful endeavour to unite in our affections what Thou, Lord, in Thy word hast told us is impossible—the love of the world, and the love of Thee—to seek Thy favour, and with it the applause and approval of the world. Grant us, blessed Lord, to be so taught of

Thee as to account it our greatest gain that we may too win Christ, that so where our treasure is, there may our hearts be also. Shew us the light of Thy countenance, that we may delight in Thee, and so teach us to know Thee aright, that we may lay aside every thing that would hinder or keep out the love of Christ in our hearts ; and that if tribulation ariseth, we may even joy therein, if it bring us to more intimate and sanctified communion with Thee.

Keep alive in our hearts this day, we beseech Thee, such earnest longing after heavenly things, that all our worldly occupations and engagements may be entered upon and carried on in due subordination, as well as entire submission to Thy will. Let the desire and the cry of each of our hearts be unto Thee this and every morning, as we arise to go forth to our duties, " Lord ! what wilt Thou have me to do this day ?"—what is Thy will concerning me, and in what way can I best do that will, that even in the humblest station and the lowest service I may bring glory to Thy great

Name, in that even out of my weakness Thou ordainest strength? Be it so with us, Lord, to-day, and every day—may Thy blessings rest on our goings out and our comings in—on those, whose duties carry them abroad, and those whose occupations detain them at home, that they may alike do them to Thy glory and in dependence on and seeking for Thy help, that when we again meet before Thee at night, there may be no misgivings of heart, as well as no reproaches of conscience. Give us that right mind in all things, that we may be faithful, faithful in that which is least, as well as in that which is much; proving what is that good, and acceptable and perfect will of God, that we may have respect unto all Thy commandments. Bless us as a household—bless each and every inmate of our home, and all that are near and dear to us, that we may be indeed Thy people, and Thou mayest be our God, through the merits and mediation of Thy beloved Son Jesus Christ our Lord.

"Our Father," &c.

"The grace of our Lord," &c.

Friday Night.

OH! Lord of hosts! who art both wonderful in counsel, and excellent in working, and whom it hath pleased that in Christ Jesus all fulness should dwell, dispense to us, who are now met before Thee, out of that fulness, grace sufficient for all the requirements and exigencies of our pilgrimage—grace by day, grace by night; yea, Lord, living grace and dying grace also, that so living or dying we may be Thine. We bless Thee for the provision Thou hast supplied to us this day, for the wants of time and the needs of the body; for the home that shelters us, and the many comforts Thou scatterest along our path, so that every step is marked by the traces of Thy love. We thank Thee for the ties that endear

and sweeten home; and as we look around and see them still undiminished, still undecayed, we acknowledge both the love that gave and the love that still spares them. Yet, Lord, what is even all this to that fulness of redeeming, pardoning, justifying, and sanctifying grace, which Thou hast laid up in store in Thy beloved Son for all that come unto Thee by Him, never failing, never lessening,—as abundant yesterday as it has been to day, and as it will be evermore. We feel, Lord, every day the cravings of time—we have laboured for the provision of the day, and toiled in the sweat of our brow and the anxiety of our heart for the things that are to perish with the using, for the riches that may make to themselves wings and flee away: but what hast Thou to testify of us this day as to heavenly things? Oh! give us to desire more earnestly, to come more boldly, to labour more faithfully that we fail not, nor even seem to fall short of that rest which remaineth for the people of God, that neither Thou, Lord, nor those that behold us, may have cause to say of any of us

that we have been more earnest and diligent to lay up a store for time, than to have an interest in those unsearchable riches that are laid up in the fulness of Christ.

We gratefully acknowledge too, O Lord, the provision of rest, which in Thy tender love, Thou preparest every night for the worn and the weary ; that “ we can lie down and not be afraid, yea, that we can lie down and our sleep be sweet.” Yes ! loving Father ! how sweet is sleep to the weary, how grateful is rest to the suffering and the worn ! and yet, Lord, it is but to renew for further toil and strengthen for more endurance ; and when to-morrow dawns, we shall again arise and go forth to our labours, our cares, and it may be, our sufferings, till the evening. But, oh ! merciful and compassionate Redeemer, give us to long for, and do Thou guide us to that everlasting rest, which is laid up in store in Thine abundant and overflowing fulness—the rest, which knows no morrow’s waking for sin, and toil, and sorrow. And while we are yet in life, while Thou continuest us here, and givest

each of us our work to do, cause us to hear Thy loving voice alike in the day-time and in the night-season, calling us to come unto Thee that we may find rest unto our souls; not alone from the cares, and turmoils, and anxieties of life, but rest in Thee, and in Thy love—rest in the sweet assurance that our sins are blotted out and that we are at peace with God.

Oh! that each one here before Thee may this night be at rest—the taking of rest in sleep, as well as the peace of God, keeping our hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord! Oh! that the youngest may even now in the days of their childhood and their youth acquaint themselves with God and be at peace—and the very God of peace sanctify us wholly, preserving our whole spirit, and soul, and body blameless unto the coming of our Lord Jesus Christ.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Saturday Morning.

LORD of all power and might ! before whose throne angels and archangels do bow and obey ; Thou who inhabitest eternity, and in whose sight all the nations in the world are but as a drop in the bucket ; what are we, the least of all Thy families, that we should be admitted into Thy presence. Not in our own righteousness, for all our very righteousnesses are but as filthy rags ; but, Lord, Thou hast in Thy very tenderness declared, that though the heavens be Thy throne, and the earth Thy footstool, and Thine hands have made all things, yet Thou wilt look even to him that is poor and of a contrite spirit, and that trembleth at Thy word. Give unto us that broken and contrite heart, which Thou wilt not despise

—stretch out the golden sceptre of Thy righteousness, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; that we may lay hold upon it, and be admitted as poor and perishing suppliants for Thy favour.

Lord! in ourselves we are ready to perish, we cannot stand before Thee by reason of our sin; but with Thee is plenteous redemption, even the forgiveness of all our sins. Yet while we ask for mercy and pardon at Thy hands, give us ever to remember, that though there is, yea, and because there is forgiveness with Thee, it is that Thou mayest be feared. Oh! suffer not then Thy pardoning mercy to produce in any one of us an indifference to sin, or a careless unconcern, as if it were a light and trifling thing in Thy sight. In all our walk this day preserve in us a holy fear of offending Thee, and grieving Thy Holy Spirit, that we may rather suffer anything than consent unto the least sin. Alas! Lord, sin will cleave unto us—sin is ever present with us—in our flesh dwelleth no good thing; and

there is one at hand ever ready to suggest to our deceitful hearts and perverse inclinations, "Is it not a little one?" Let not such a plea ever find admission, ever prevail in any of our hearts—put it far from us, and cause us ever to reject and to abhor it as the device of him that is Thine enemy and ours. We are going forth into a world, which makes light of sin—O Lord, preserve us from all compliances with its maxims and its practices which may weaken our own abhorrence of sin. Keep us especially from that fear of man, which not only bringeth a snare, but would entangle and hinder us in the closeness of our walk with Thee. Give us boldness to confess ourselves Thy disciples before men, and strength to abide by our solemn resolution to serve Thee fully, and do nothing contrary to Thy word and will, that so Lord, Thou mayest in that day confess us before Thy Father, which is in heaven. Suffer us not in our folly to fall in with those laxer notions and principles, which the world goeth about to establish, especially as regards Thy Sabbaths; and while in our

own hearts we feel and enjoy their blessedness to ourselves, give us that spirit of Christian love, which may manfully resist every encroachment that would lessen the precious privilege to another's soul, and that holy energy to denounce every attempt to put a snare in a brother or a sister's way, by teaching that Christian liberty may set aside Thy commandment.

And, Lord, in our occupations this day may we be so looking forward to and bearing in mind the holy enjoyment and work of the morrow, and so regulating our own and our household's work, that our minds may not carry the distractions and anxieties of the week, to interrupt or diminish the repose and quiet of Thy Sabbath.

Grant this for Jesus Christ's sake, in whose Name as well as words we would end our prayer.

"Our Father," &c.

"The grace of our Lord," &c.

Saturday Night.

OH, eternal and invisible God ! who, though we see Thee not, art ever nigh unto every one of us ; who alike compasseth our path by day, and our walk by night, and spieth out not only the way in which our feet tread, but the thoughts which our hearts think and the imaginations in which we indulge ; make clean our hearts, and renew right spirits within us, that as Thine eye looketh, it may behold no unholy, no unrighteous thought, or unguarded step. Yea, rather, Lord, with Thine apostle may we pray, that, though we see Thee not, though our bodily eyes as yet be holden, and we cannot see the King in His beauty, nor behold the land that is very far off, yet may we love Thee, and, believing, rejoice with joy unspeak-

able and full of glory. Oh, Jesus! be Thou precious unto us, the chiefest among ten thousand! Oh, that our love were more like unto that love wherewith Thou hast loved us, which many waters could not quench, neither could the floods drown. Spirit of God! shed abroad that love of Jesus in our hearts, draw us that we may run after Him and find Him whom our soul loveth.

Blessed Saviour! we began the week with praying for a holy longing of our souls unto Thee, and we would close it with the same. Be Thou the Alpha and Omega, the beginning and the ending of all our prayers, all our desires,—yea, and when prayer shall be no more, and when faith and hope are no longer needed to uphold and cheer our pilgrim steps, still may we take up the glorious theme in heaven, and join in the new song unto the Lamb that was slain, for ever and ever! But, Lord, while the precious privilege of prayer on earth is still continued unto us, oh, grant that our hearts may ever be going forth in prayer,

not for ourselves alone, our own wants, our own needs, and our own sorrows—but for all—for every one under this roof—the young ones and the aged ones—the friend that is sojourning among us, and the guest that tarrieth but a night—the master and the servant, the mistress and the maiden. Oh! may we be all united in the best bonds of Christian love and fellowship, and wheresoever Thou appointest hereafter their various habitations, make their house a house of prayer, and every soul within it a temple of the Holy Ghost. Bless too our Queen, that her throne may be established in righteousness, and, Lord, grant to our country not only that peace and happiness, truth and justice, but religion and piety may be established unto all generations. Look too with the favour that Thou bearest unto Thy chosen on Thy church on earth, still militant, still warring against principalities and powers, and rulers of the darkness of this world: heal our unseemly divisions, pour out upon us a spirit of love and forbearance, that

wheresoever Thy Gospel is preached in sincerity and truth, we may love him that preacheth it.

Be Lord, with Thy ministers in every place, in every land ; may Thy banner over every worshipper to-morrow be love, and may each and every one return to their home praising Thee, and henceforth walking in the fear of the Lord and in the comfort of the Holy Ghost. Add too, we pray Thee, unto us daily such as shall be saved : bring home, Lord, Thy true Israel every where ; make up the number of Thine elect, hasten Thy kingdom ; that all Thy redeemed may join in ascribing songs of everlasting praise to Him that sitteth upon the throne for ever and ever, even Jesus Christ to whom with the Father and the Holy Spirit be glory, and power, and dominion now and for evermore.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

SUPPLEMENTAL PRAYERS.

For the Morning before the Celebration of the Lord's Supper.

LORD! Thou hast said, "If a man love Me, he will keep My words." Impress, we beseech Thee, this solemn truth on all our hearts this day, that we may enter into serious self-examination and questioning of our consciences, whether we do in deed and in truth love Thee. This day, gracious Lord, is Thy banquet prepared, all things are ready: and who are the guests Thou hast invited? The poor, the maimed, the halt, and the blind—even us, who are now kneeling before Thee. Thou hast sent a message even to us, "Come

ye to My feast, yea, come without money and without price." And are we, Lord, ready to answer, "Thy servant heareth," "Thy servant obeyeth." Oh! that we may love Thee as we ought, that this may be our reply to-day, and we be found guests at Thy table! Oh! that we may go thither adoring and praising Thy love, which hath spread such rich provision by the way for poor perishing sinners. Hungry and thirsty, our souls would have fainted in us—oh! then let the redeemed of the Lord, whom He hath redeemed from the hand of the enemy, praise the Lord for His goodness, and for His wonderful works to the children of men!

Blessed Jesus! let Thy banner over us be love; and as Thou invitest and preparest all things, so prepare our hearts. Take away the filthy garments from us, and clothe us with change of raiment, even with the spotless robe of Thine own righteousness; that, when the King cometh in and seeth the guests whom Thou hast brought in, washed and made clean in Thine own blood, and clothed in white rai-

ment, He may be well pleased with us for Thy sake. We presume not to come trusting in our own righteousness ; we are not worthy so much as to gather up the crumbs under Thy table : but, Lord, be this the day of Thy power ; make us only willing and obedient that we may eat, and our souls be satisfied, and that we may henceforth go on our way strengthened and refreshed, and rejoicing in those tokens and pledges of Thy dying love, which Thou this day vouchsafest to those that wait on Thee.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

For the Night after the Celebration of the Lord's Supper.

AND now, Lord, ere we close the prayer and the thanksgivings of the day, let our song go up before Thee for the great things Thou hast done unto us, and for the blessed foretaste Thou hast given us of the far greater things laid up in store for them that love Thee. We have been guests at Thy table ; we have eaten and drank in Thy presence, yea, and Thyself hath come and ministered unto us, and Thine own voice said unto us, " Eat, O friends, drink, yea, drink abundantly, O beloved." Lord ! we have done as Thou hast bidden us, and have found Thine own promise true, that " in blessing Thou hast blessed us." Oh ! let us never rest in the mere outward ele-

ments, even of Thine own appointing, and Thine own providing: the flesh, even if it were there, could profit nothing, it is the Spirit, Thine own Holy Spirit that quickeneth and giveth life. Send to us Thy Holy Spirit, that He may come unto us this night and speak peace to our souls; that He may take, Lord, of Thine and shew it unto us, shew how sin is pardoned and blotted out in Thy blood—how Thine own righteousness is established and set up as an everlasting righteousness—and how he that is Thine enemy and ours, even the prince of this world, is judged, and his head for ever bruised. Let not sin henceforth reign any more in our mortal bodies, but give us grace and strength to walk as becometh those whom Thou hast brought into the King's presence-chamber, and made us kings and priests unto God and Thy Father; unto Thee be glory and dominion for ever and ever. Amen.

"Our Father," &c.

"The grace of our Lord," &c.

Another Prayer for the Morning of a similar occasion.

GOD of love and of great mercy! who in Thine abundant provision for the wayfaring and the weary hast spread and furnished a table even in the wilderness, and sendest down bread from heaven, more precious than angels' food, or the manna that fed Thy people, even the flesh of the Son of Man and His blood, of which whosoever eateth and drinketh hath eternal life, and Thou wilt raise him up at the last day—we bless Thy holy Name that even unto us, and to our children is this promise. How poor, Lord, how inferior the type even of that miraculous food with which Thou feddest Thy people Israel, for that saw corruption, and

they that ate of it died ; but the true and living bread, which came down from heaven, even Thine own eternal Son, His soul was not left in the grave, neither did His flesh see corruption ; and whoso eateth of this bread shall live for ever !

Lord ! we are this day going to Thy table, at which, under the elements of bread and wine, is represented and signified unto us Thy body and Thy blood—that body broken and that blood poured out upon the cross for our sins and for our sakes. Oh ! give us such a sight and sense of sin, which nothing but the blood of the Son could wash away, that we may never by our sins, crucify the Lord of life afresh, and put Him to an open shame. Reveal unto us some measure of that wondrous love, which was content to leave Thy Father's bosom, and could stoop to take our nature upon Thee—which neither the agony of Gethsemane could quench, nor the conflict of Calvary destroy. Oh ! while we are this day at Thy table, may the remembrance of this great love, wherewith Thou hast loved us,

be brought home to all our hearts by Thy Holy Spirit, that we may cry out in wonder, love, and praise, "Lord! what is man that Thou hast so remembered him, or the Son of Man that Thou hast so visited him?"

And while we thus pray for ourselves, and those who shall be fellow-guests at Thy table with us, give us, Lord, to bear upon our hearts before Thee those of our family, whose tender years admit not of their accompanying us as yet: may they, gracious Father, be so taught of Thee, and so trained by us in the love of this and all Thy holy ordinances, that when at length, if mutually spared, we shall say to them, "Come thou with us, and we will do thee good," they may be ready to answer, "We will go with you, for we have heard that God is with you,"

Grant this for Jesus Christ's sake. Amen.

"Our Father," &c.

"The grace of our Lord," &c.

For the Evening of the same Day.

OH ! blessed Jesus ! whose Holy Spirit has recorded of Thee, that having loved Thine own which were in the world, Thou didst love them unto the end, and who, in the fulness of that love, on the same night in which Thou wert betrayed, didst institute that holy supper of which we have been this day partakers, keep us stedfast in all holy resolutions, that we may neither deny nor forsake Thee. Alas ! Thou suffering Saviour ! how poor and feeble is all our strength and all our vaunted vows, unless Thou stand by to succour and uphold. He that desired to have Peter and the rest of Thy disciples, even when Thou wert with them, that he might sift them as wheat, still

desires to have us. As Thou, Lord, didst pray for them, pray Thou for us that our faith fail not, that we may be Thine and continue Thine for ever.

And when our occupations shall again lead us to-morrow into the midst of a careless and ungodly world, keep alive in us, O Lord, the remembrance of this day's solemn ordinance, that we may not dishonour Thee by any sinful conformity to its practices, or any cowardly shrinking from its taunts and its reproaches. Rather, Lord, give us that spirit of Christian love, which may lead us to pray for them who have set at nought Thy loving invitations, have counted the blood of the covenant, wherewith Thou wert sanctified, an unholy thing and done despite unto the spirit of grace. Open, Lord, their eyes, that they may look on Him, whom they have pierced, and mourn when they see those wounds, with which Thou hast been wounded in the house of Thy friends.

Hear us, O Lord, for ourselves and all who love Thee; hear us too for them that

love Thee not, for the sake of Him that died for all, and would not that any should perish, even Jesus Christ. Amen.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

For the Morning of a Birthday in the Family.

HEAVENLY Father! in whom we live and move and have our being, who gavest us our life at the first, and hast continued it unto this day. We bless Thy holy Name in behalf of *him*, whom Thou hast this day permitted to see another anniversary of *his* birth. Give unto *him* grace to make this day a day of much blessedness, by making it a day of much communion with Thee and with *his* own spirit. Let it not be a day of thoughtless and unreflecting pleasure and festivity alone, but while we alike rejoice in the gift of another year, may it be a year of progress in holy things. We thank, Thee, Lord, for every recurrence of the day that recalls Thy first gift of life,

and the mercy that still continues the gift ; and while we ask for Thy blessing on *his* path this year, may *he* never forget that this is not *his* home, and that dear and close as the ties may be that now bind *him* to it, they must one day be severed, and the earthly home pass away. Make *him* then a child of Thine, adopt *him* into Thine own family, that *he* may be ever looking onwards to that inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for all the children of Thy family.

We dare not, we presume not, Lord, to pray that Thou wouldest keep *him* from the sorrows of the world, yet while *he* is in the world, keep *him*, we beseech Thee, from the evil of it, from its sin and its portion. And as years pass on, may every added one be marked by growth in grace and wisdom as well as stature, that, like Thine own holy child Jesus, *he* too may increase in favour with God and man. Amen.

“ *Our Father,*” &c.

“ *The grace of our Lord,*” &c.

Prayer for a Member of the Family in a time of Sickness.

GOD of all mercy ! who hast bidden us in every time of trouble to come unto Thee, and to bring every care, and sorrow, and anxiety unto Thee, and to cast it on Thee, yea, Father, and to leave it with Thee ; we pray Thee in behalf of the sick one now detained from our family-gathering, and no longer able to join with us in the social worship. While, therefore, we praise Thee for the blessing of health still continued to ourselves, let us pray especially for *him* who is lying on *his* bed of sickness and suffering. Be Thou present, Lord, in *his* chamber, and though the bodily eye see Thee not, nor the ear hear Thee, yet let *him*

feel that Thou art indeed very nigh unto *him*, even about *his* bed. In Thy condescending dealings with *him*, make Thou *his* bed in all *his* sickness; even as a loving parent or a tender nurse, bow down Thine ear to catch the feeble whisperings of the voice, or it may be, the unuttered cry of the heart. Sanctify Thy present dispensation to *him*, that it may produce not only calm and patient acquiescence in Thy will, and an un murmuring spirit at all Thy ways on earth, but a growing meetness and preparedness for that inheritance which Thou hast laid up in store for them that love Thee. Bless, Lord, if it be Thy will, the means used for *his* recovery, and in Thy mercy grant *him* a speedy return among us, that *he* may once more lift up *his* voice of praise and thanksgiving in our own circle, as well as in the great congregation.

And while we pray for our *brother* that this Thy dispensation may be overruled to *his* present and eternal good; suffer not, we beseech Thee, its salutary teaching to pass away unheeded by any of us, and so give us to num-

ber our own days that we may apply our hearts unto true wisdom, that when Thou shalt call us to the bed of sickness, or the bed of death, we may have grace to say, "Even so, Father, for so it seemeth good in Thy sight." Amen.

"*Our Father,*" &c.

"*The grace of our Lord,*" &c.

Another Prayer for a Member of the Family when dangerously ill.

O GOD of love ! who hast assured us that Thou dost not afflict willingly, nor grieve any of Thy children—in our distress we come unto Thee, in our anguish we cry unto Thee : Lord ! we murmur not—we would not rebel at whatsoever Thy will concerning us may be ; but, oh loving Father, in mercy stay Thine hand ; say to the destroying angel, “ It is enough ; ” find out, blessed Lord, a way in which Thou canst be gracious unto us, let not this evil fall upon us, let not death come nigh our dwelling. In this our hour of sorrow we too would send unto Thee, and say, “ Lord ! *he* whom Thou lovest is sick ; ” and, oh ! that

we may hear Thy loving answer, "This sickness is not unto death." Yet, oh compassionate Redeemer, who in all our afflictions art Thyself afflicted, give us grace, give us strength, give us holy submission to say in Thine own words, "Not my will, but Thine be done!" "If this cup of bitterness may not pass away from us, except we drink it, Thy will be done!" Grant, Lord, that *he* for whom we pray, may find Thee a very present help in this *his* time of trouble; may *he* feel Thine own everlasting arms beneath *him*, bearing *him* safely through. As *he* walketh through the fires, be Thou with *him*, and let not the deep waters, through which *he* is now passing, overwhelm *him*; speak peace to *his* soul, say unto *him*, "It is I, be not afraid; I am thy salvation." And if, Lord, it be Thy will that *he* must enter the dark valley of the shadow of death, may Thy rod and Thy staff uphold, and Thy Holy Spirit comfort *him*. Speak words of comfort too to our souls; and in this our time of deep trial may we feel that not even for a small

moment hast Thou forsaken us, but with great mercies, and with everlasting kindness art Thou dealing with us all. Amen.

"Our Father," &c.

"The grace of our Lord," &c.

Prayer on the Day of a Funeral in the Family.

“ LORD ! Thou hast been our refuge from one generation to another,” was the declaration of Thy servant Moses in the day of his distress ; and our fathers have told us how they cried unto Thee in the day of their calamity, and were holpen ; and how Thou gavest them grace to help in their time of need. God of all consolation ! we too come unto Thee in this our day of sorrow, for Thou hast torn, and Thou alone canst heal, Thou hast smitten and Thou only canst bind us up.

We would, Lord, be dumb before Thee, as to ought of murmuring, for it is Thy doing—we ask not, wherefore contendest Thou with us, for we know that in very faithfulness hast

Thou afflicted us, and brought all this trial and sorrow upon us. Yet, Lord, look upon us in mercy and in love this day—this day of real bitterness and bereavement. Dry Thou the mourners' tears; yea, rather, Lord, as in the days of Thy flesh, Thou didst Thyself weep over the grave of him Thou lovedst, may we feel that Thou art ready to go with us even to the grave, and there Thyself share our every sorrow. We shall not indeed hear Thy voice of love saying to our departed one this day, "Come forth:" "I say unto thee arise:" but God of the spirits of all flesh! we shall hear Thine own blessed words of peace and holy comfort, telling us that Thou art the Resurrection and the Life, and that he that believeth in Thee, though he be dead, yet shall he live. Lord! we believe—help Thou our unbelief! and ere we deposit in the grave all that remains on earth of *him* we have so loved, may faith triumphant carry us onwards to that coming hour, when the dead shall hear the voice of the Son of God, and they that hear shall live.

Lord! we pray not for the departed—prayer for *him* is ended: the grave cannot praise Thee, death cannot celebrate Thee,—the living, the living, oh God of all love, for them, for them we pray—for the smitten ones of this family, for the bereaved and the desolate ones. Speak Thou comfort to the mourners and the grieved in spirit, tell them that though the mountains depart, and the hills be removed, though earthly props be taken away, and human cisterns shattered so as to hold no water, yet Thy kindness will never depart, nor the covenant of Thy peace be removed. Give, Lord, unto each of us that spirit of holy and loving obedience and submission to Thy will in this and every dispensation, that we may have grace to say, “The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.”

And when, in Thine own appointed time, the hour shall come to us that we too shall lie down in the grave and others mourn for us, as we are mourning this day, we too may rest in Thee, as our hope is this our *brother* doth.

Oh ! give us grace so to walk as pilgrims and strangers upon earth, setting not our poor affections so much on these frail and perishing ties that make separation so painful, as looking upwards and onwards to that better home, where Thou shalt wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying. Even so, come Lord Jesus, come quickly. Amen.

" Our Father," &c.

" The grace of our Lord," &c.

Prayer on the Recovery of a Member of the Family from Sickness.

AND now, Lord, amid the many mercies for which we have such abundant cause to bless Thee, the health, and the strength, and the exemption from pain and suffering which Thou hast vouchsafed unto us, let our hearts this morning go up with a louder song of praise and thanksgiving, that Thou hast heard our prayers, and restored this our *brother* to health, and permitted him once more to resume *his* place among us, and mingle *his* prayers with ours. How joyful and pleasant a thing it is to be thankful—to trace Thy hand, and own Thy love in every mercy, and recognize in each not only an answer to our prayer, but, gracious Father, to know and to feel how

effectual hath been the intercession, how mighty the pleading, how all-sufficient the work and merits of Him who has Himself presented our prayers before Thy throne sprinkled with His own blood, and has returned them to us laden with all the blessings of redeeming love. Oh! let not this season of detention in a sick chamber have been without its fruit; and though at the time, Lord, Thine hand was heavy upon *him*, and Thy chastisement seemed not joyous, but grievous, yet let it now yield the peaceable fruits of righteousness in that closer walk with Thee, and that more entire resting on the finished work of Him who alone bringeth salvation. Grant *him*, that *he* may more and more evidence that *he* has been taught by Thy Holy Spirit in this school of sickness, and may have abundant cause to acknowledge in *his* future course that it has been good for *him* that *he* has been afflicted.

Precious indeed, O Lord, are the lessons Thou teachest Thy children in the hours of sickness, when Thy Holy Spirit leadeth to

solemn communion and meditation, and taketh of the things of Jesus and sheweth them unto us in the light and balance of eternity—oh! grant unto this our *brother*, that these holy truths, so taught and so learned, may not be forgotten, nor even dimmed amid the returning pursuits and engagements of active life, but that *he* may henceforth die indeed unto sin, and rise again unto righteousness, and daily proceed in all virtue and godliness of living. Amen.

“ *Our Father,*” &c.

“ *The grace of our Lord,*” &c.

Prayer for the Morning of a Christening Day.

ОѢ, almighty and most merciful God! without the aid of whose Holy Spirit, nothing is strong, nothing is holy, and whose tender mercies are over all Thy works, feeding the young ravens, and caring even for the tiny sparrow! Are not we, gracious Father, much better than they? Is not the soul of the weakest, and the feeblest, and the youngest for which Jesus died, far more precious in Thy sight than all the fowls of the air, or the cattle on a thousand hills, and costing more to redeem than all the corruptible things of earth, even the blood of Thine own eternal Son. We beseech Thee, Lord, to look in

mercy on the little one in this family, whom we are this day to present unto Thee, that *he* may be taken into covenant with Thee, grafted into the body of Thy church, and called one of Thine own adopted and elect children.

Give, we beseech Thee, unto its parents that earnest and lively faith, that gushing forth of their hearts unto Thee in prayer, that lifting up of the strong cry of supplication on behalf of this their child, that as it is outwardly washed with the consecrated water of baptism, so it may be regenerated and made a new creature in Christ Jesus by Thy Holy Spirit.

Grant too that those who this day undertake the solemn office of sponsors to this infant may be themselves given to much prayer, and have experienced in their own hearts the saving change from death unto life, which may lead them to be earnest with Thee in prayer for this little one, whom they are bringing unto Thee to place in Thine arms, and beseech Thy love for it.

Give too unto us the various members of this family, even at this moment to plead with Thee for the same—suffer, Lord, this little child to come unto Thee—forbid *him* not—reject *him* not. Take *him* into Thine own arms and bless *him*, that *he* may be sealed Thine this day, and for evermore by Thine own Holy Spirit, to the glory of Thy great Name in Christ Jesus our Saviour and Redeemer. Amen.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

A Prayer for God's Ancient People of Israel.

GOD of Abraham, God of Isaac, and God of Jacob ! who though Thou hast for a season cast off, yet hast not for ever cast away Thy people Israel, we beseech Thee, to look with returning love on Thine ancient people, as Thou usedst to do, when they cried unto Thee because of their oppressors, and Thou heardest them and deliveredst them out of their distresses. Speak peace unto Jerusalem ; give deliverance and salvation unto Zion, gather together the outcasts of Israel. Hasten, O Lord, that glorious day when the Deliverer shall come out of Sion and shall turn away ungodliness from Jacob—when Jews and Gen-

tiles shall all meet as brethren in Christ Jesus, and Israel's gathering shall herald in Thine own glorious advent. Yea, Lord, hasten that predicted time, when Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou swearest unto their fathers from the days of old.

Give unto us that kindly spirit of brotherly love towards our Jewish brethren, and grateful remembrance of what we ourselves owe to them, how that in their fall we have been made rich, and in their diminishing we have been increased. Oh! blessed Jesus! may we ever remember that in the days of Thy flesh Thou wert Thyself a Jew, and that holy Jews of old spake as they were moved by the Holy Ghost, and unto them was committed the keeping of those precious oracles of Thy word, which are still the Christian's richest treasure. O grant to us the earnest desire to repay the vast debt we owe to Jewish love and Jewish work by more zealous endeavours, and more fervent prayers for them. Bless every society that cares and labours for Israel's good—pros-

per Thou their handywork, and make them instruments in Thine hand for Thy own purposes of love and reconciliation to Thy long afflicted, but never utterly forsaken people. Oh, Lord! speak comfortably to Jerusalem, say unto her that her warfare is accomplished, her captivity broken, her dispersion ended, and her iniquity pardoned: that, as she hath received double of the Lord's hands for her sins, so she may now receive double mercy and blessing for the great love wherewith Thou hast loved us, that from their lips and hearts as well as ours may go forth unto Thee that earnest cry — "Even so — come Lord Jesus — come quickly."

"Our Father," &c.

"The grace of our Lord," &c.

A Prayer for a Missionary Society.

ALMIGHTY God who didst so love the world that Thou gavest Thine only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life, and who hast declared of Thyself, that Thou are not willing that any should perish, but that *all* should come to repentance, fulfil, Lord, the desires of Thine own heart—let not the heathen perish—send, Lord, and call them *all* to repentance from the rising up of the sun unto the going down of the same. And, oh, loving Saviour! who didst with Thy last charge on earth commission Thy messengers to go into *all* the earth and preach the Gospel to *every* creature, grant unto us such a portion of Thy love for the poor outcast heathen,

that we too may care for them and seek to do them good. Yea, Lord, Thou mayest truly say to us,—“And such were all of you”—once out-cast—once heathen, “but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.” And who, Lord, hath made us to differ? whose eye saw us lying in our blood and uncleanness, and said unto us, “Live”—whose hand was stretched out to pluck us as brands out of the burning? And should not we, Lord, have compassion on our fellow-heathen, even as Thou hadst pity on us?

Give us, Lord, more clearly to see our obligation in this matter—make us more self-denying, more willing to spend and be spent in these labours of love. Give us grace not only as individuals, but as a Christian family, receiving Thine own daily bounties to ourselves, to take such part, as we best can, in all Missionary work; not only giving according to our means, and aiding by our personal exertion, but being more earnest in prayer, more bold in faith, more importunate in sup-

plications in behalf of this society, and every kindred institution at home and abroad that they may be faithful to Thee, to truth, and to the work Thou hast given them to do. May they be a means of grace to others, and a blessing to the souls of those engaged in these labours of love, through the intercession of our great High Priest, even Jesus Christ.

“ Our Father,” &c.

“ The grace of our Lord,” &c.

Prayer on the Morning of a Confirmation Day.

OH ! Almighty God ! whose written word is so abundantly stored with calls to the young, and precepts, and precious promises for the young, and who in the days of Thine own flesh didst vouchsafe such an excellent pattern for godly youth, when Thou wentest into the temple to hear and to ask of the things pertaining to the kingdom of heaven ; look down, we beseech Thee, with especial favour on *these* young *ones* of our family, who *are* this day to seal with *their* own lips, and avouch with *their* own words, and engage with *their* own hearts to be 'Thy faithful soldiers and servants unto *their* lives' end. Oh ! that *they* may in *their*

previous time of preparation have solemnly communed with *their* own hearts, and sought of Thee guidance and strength—oh! that *they* may now in the full consciousness of what they are about to undertake, and the conviction of their own inability to do aught in *their* own strength, pour out *their* hearts before Thee for grace, and wisdom, and support. Bless, Lord, the instruction which has been given to *them*—hear the prayers that have been offered up for *them*—hear the prayers that have gone forth from *their* own hearts; and grant that this approaching rite of confirmation may be indeed a season of precious seed-sowing, of which eternity alone may tell the ripened and the gathered increase. Pour out upon *them* this day and evermore, we beseech Thee, the anointing of Thine own Holy Spirit that *they* may henceforth more and more live upon Christ and His fulness, that *they* may be ever looking up to Thee for fresh supplies of daily grace and strength to walk as Thy disciples in the midst of a careless or a sneering world: and having received

help from the Holy Ghost *they* may be enabled ever to overcome, yea, and be more than conquerors over sin and self, over the world and the devil, through Jesus Christ. Amen.

“ *Our Father,*” &c.

“ *The grace of our Lord,*” &c.

On New Year's Eve.

OH, Lord God ! by whom alone our lives are continued in being, we would, in this solemn hour when another year of this mortal life is closing upon us, gather together before Thee the members of our household, that we may spend its last moments in prayer. It is indeed, Lord, a solemn hour, in which we are now met, and solemn should be the communings and earnest the prayers it should call forth : and if Thou biddest us pass all the time of our sojourning here in godly fear, surely, Lord, the knell of a departing year should not be heard amid heedless mirth or idle festivity. How many blessings gracious Father, have we

to record of Thy gift and of Thy goodness during this year now closing upon us—blessings daily and hourly bestowed, blessings too in many an instance denied to, or withheld from others, and yet vouchsafed to us. Having received help of Thee, we therefore continue unto this day, and that too with no diminished store ; yea, rather, and Thou hast now abundantly added the mercies of another year to those that have already passed. But, loving Father, have we rendered unto Thee according as Thou hast done unto us ? has the passing year no record in Thy book of sins committed, and duties omitted ? is there no register with Thee of opportunities neglected and warnings slighted, of trials unimproved, and afflictions unsanctified ? Alas ! Lord ! we cannot recall past deeds, any more than we can recall past time—the days and the months that are gone have already given in their witness against us, and now the testimony of a whole year is gone up before Thee. Oh ! that we may in this its last hour lie low in the dust for the sins that have stained its course,

and the infirmities that have marked our steps. And, Lord, give us grace so to examine our own hearts, that we may know also what is the testimony of this closing year as to our conduct one towards another, as members of the same family and heirs of the same hope. Alas, too, in this respect how much hast Thou seen amiss, O Lord, how much of unkindness of heart, of hastiness of manner, and bitterness of speech—how little of that mutual forbearance and bearing of one another's burdens, and that spirit of Christian love which should be the badge of Thy children in every stage of their pilgrimage on earth. Lord! blot out the record that is against us of this year's transgressions, cancel the hand-writing, cast it into the depths of the sea, remember it no more for the sake of him whose blood cleanseth from all sin.

And if in mercy Thou permittest us to see the beginning of the coming year, and carriest us in safety to its close, let it be, Lord, we pray Thee, a year of increasing holiness, as well as temporal blessing—a pouring forth of

spiritual mercies on our souls, as well as a sufficiency of earthly goods. And in this hour of the gushing forth of the best feelings and affections of our hearts, when love is in every heart, and blessings and good wishes on every tongue, if there be, Lord, aught of ill-will in any, aught of remembered wrong against a brother or a sister, oh! let us leave as it were our gift before Thy altar, and be reconciled to our brother, ere the year close upon our wrath.

How many prayers, Lord, are at this moment going up before Thee—from how many Christian homes—how many Christian hearts! Remember, Lord, in this hour all the loved and absent ones of our mutual families, that their prayers may be going up for us, as ours for them, that we may be all members one of another, and of Thy family in Christ Jesus. And when earthly years for ever close, and time shall be no more, and the everlasting year of Thy redeemed shall come, may we dwell with Thee, Thy holy people, the redeemed of the Lord, sought out and brought

to Thy everlasting home in heaven, in and
through Christ Jesus our Lord. Amen.

"Our Father," &c.

"The grace of our Lord," &c.

FINIS.

NEW FAMILY COMMENTARY.

MANNA IN THE HOUSE;

OR,

DAILY EXPOSITIONS OF THE GOSPELS.

Adapted for Family and Private Use.

By the **REV. BARTON BOUCHIER, A.M.,**

CURATE OF CHEAM, SURREY.

Vol. 1.—St. Matthew and St. Mark. Fcap. 8vo., price 6s. cloth.

Vol. 2.—St. Luke. Fcap. 8vo., price 6s. cloth.

Vol. 3.—St. John. Fcap. 8vo., price 6s. cloth.

May be had also in Parts, price 1s. each.

This Commentary is literally the Daily Expositions, as uttered in the Author's household, and will be found faithful, impressive, and affectionate; evincing an earnest desire to convey to the hearts and consciences of his hearers a truly scriptural and spiritual exposition of the truth as it is in Jesus.

There are many passages scattered over the pages of these volumes, indeed many whole sections, which would prove useful to the District and Cottage Visitor; to such the form of publication in separate parts would render it more convenient and portable.

"This work is *emphatically suited* for family use. The expositions are short, each chapter being divided into sections. The style is thoroughly Saxon and simple, and the statements and appeals are weighty, solemn, and appropriate."—*Christian Times*.

"We speak of Mr. Bouchier from experience, having read with pleasure and profit many of his Commentaries to rather a large domestic circle. The matter is sound, never objectionable, and to persons wishing to give variety and interest to their family worship, and not possessing the art of extempore

comment, we can without hesitation recommend these unpretending volumes."—*Record*.

"These brief and simple Commentaries will be found useful to heads of families, by supplying what many have felt to be needed in conducting family devotion; namely, an appropriately devout exposition of the chapter usually read before prayer."—*Church Journal*.

"There is a freshness and simplicity of style, and an adaptation to the peculiar trials, circumstances, and needs, of every day life, that will be sure to render these volumes an acceptable aid in the hands of many a family priest, when he assembles his group of children and servants around the domestic altar."—*Christian Guardian*.

"There is something in these expositions free-and-easy, simple, and loving of a Christian parent at the head of his household, which far transcends the best expositions. Such expositions, droppings of wisdom from paternal lips, have a charm about them which can never attach to any printed page, by whomsoever written. The volumes have our hearty commendation. They are equal to all they pretend, and greatly more."—*British Banner*.

"We can with truth say the work before us is admirably adapted to the purpose had in view; the clear and simple, but comprehensive style of these Commentaries on the inspired text, rendering them suitable for family use. We have little doubt their general estimation will lead to the publication of the remaining Gospels."—*Bath Herald*.

"We consider this work as one of the VERY BEST that has come under our observation for family use, and we strongly recommend it as a valuable aid in domestic worship."—*Portsmouth Guardian*.

"We congratulate the writer on the completion of (St. John), which promises to confer much benefit on a large and important class of readers. Without any parade of learning there is here the result of it, and in a plain earnest manner. This is one of the few works we could wish to form the biblical portion of a Sunday library for young persons, for it will do them good without making them conceited by pedantic notions, or bigoted by exclusive views."—*Journal of Sacred Literature*.

"Having expressed our approval of Mr. Bouchier's former expositions, we are happy to be able to speak in a similar manner of the present volume. It is quite equal to its predecessors. Eminently adapted for purposes of domestic worship, it may also frequently be consulted with advantage in the study. Without the slightest parade of learning or criticism, we are often furnished with rich results of labour and thought. We shall be glad to hear that the author is encouraged to prosecute his efforts through the remaining books of the New Testament."—*Baptist Magazine*.

JOHN FARQUHAR SHAW,

27, SOUTHAMPTON ROW, AND 21, PATERNOSTER ROW.



Works Published

by

John Farquhar Shaw,

SOUTHAMPTON ROW, RUSSELL SQ.

AND

PATERNOSTER ROW.

VALUABLE FAMILY COMMENTARY.

Manna in the House ; or, Daily Expo-

sitions of the Gospels, specially adapted for the use of Families.
By the Rev. BARTON BOUCHIER, A.M., Curate of Cheam, Surrey.

Volume I.—ST. MATTHEW and ST. MARK, 6s. cloth.

„ II.—ST. LUKE, 6s. cloth.

„ III.—ST. JOHN, 6s. cloth.

“This book is *emphatically suited* for family use.”—*Christian Times*.

“An acceptable aid to many a family.”—*Christian Guardian*.

“The volumes have our hearty commendation.”—*British Banner*.

“We consider this work as one of the VERY BEST that has come under our observation.”—*Portsmouth Guardian*.

FOR THE CONVENIENCE OF PURCHASERS IT IS ALSO PUBLISHED IN PARTS.

Price ONE SHILLING each.

Truth Spoken in Love ; or, Romanism

and Tractarianism Refuted by the Word of God. By the Rev.
H. H. BEAMISH, M.A., Minister of Trinity Chapel, Conduit
Street. Foolscep 8vo, 6s. cloth.

“Of the many works which of late have been written and published upon the Tractarian controversy, we have not met with one which, in the same compass, has so thoroughly investigated and damaged the pretensions which those who support such views have put forward.”—*Bell's Messenger*.

The Patriot Warrior : an Historical

Sketch of the Life of the Duke of Wellington, for Young
Persons. By the Author of “Aids to Development,” &c. Fcap.
8vo, with a Frontispiece. 5s. cloth, or in extra cloth, gilt edges, 6s.

“It is with real pleasure that we bring this admirable little book into as much public notice as we can give it.”—*Christian Times*.

“We can conscientiously and warmly recommend it as one deserving a very extensive popularity among British families.”—*Plymouth Times*.

“This is a happy idea; the Life of the great Duke and incomparable Patriot for the use of young persons.”—*Derby Mercury*.

Tales of Ireland and the Irish. By

J. G. MAOWALTER, Author of “History of the Irish Church.”
Foolscep 8vo, 3s. 6d. cloth.

Works Published by John Farquhar Shaw,

WORKS BY THE REV. JOHN CUMMING, D.D.,

Minister of the Scottish National Church, Crown Court.

Benedictions ; or, The Blessed Life.

Fourth Thousand. Foolscap 8vo, 7s. cloth.

Voices of the Night. 13th thousand,

enlarged. Foolscap 8vo, 7s. cloth.

"We can emphatically call this volume a book for the Christian."—*Christian Guardian*, September.

"The great charm of the present volume is, that it presents something of a united aspect. The subjects are poetical, but the treatment is in the highest degree real and practical."—*Journal of Sacred Literature*, edited by Dr. Kuno.

Voices of the Day. 10th thousand,

enlarged. Foolscap 8vo, 7s. cloth.

"Dr. Cumming's readers, like his hearers, are carried away by a torrent of eloquence: they feel that an earnest man is addressing them."—*Christian Times*.

Voices of the Dead. 7th thousand.

Foolscap 8vo, 7s. cloth.

"This work is one of a series of somewhat similar structure, the others being 'Voices of the Night' and 'Voices of the Day.' They are just and striking thoughts, accompanied by illustrations of much power and beauty."—*Christian Times*.

Christ Receiving Sinners. 16th thousand.

Foolscap 8vo, pp. 184, 2s. 6d. cloth.

At the earnest solicitation of many persons, a cheaper edition of this valuable work is now published, price 1s., or 12 for 10s. 6d.

"Most heartily do we commend this volume."—*Christian Lady's Magazine*.

"A valuable little work."—*Christian Times*.

God in History : or, Facts Illustrative of

the Presence and Providence of God in the Affairs of Men.

Eighth enlarged Edition. Foolscap 8vo, 2s. 6d. cloth.

"The work before us, we doubt not, will command an extensive sale."—*Eclectic Review*.

"As a work of history, the book is valuable."—*Sherborne Journal*.

EXPOSITIONS OF THE OLD TESTAMENT.

Sabbath Morning Readings : Being Expo-

sitions of the Chapter read on Sunday Mornings in the Scottish Church, Crown Court, Covent Garden.

THE BOOK OF GENESIS, Seventh Thousand, Fcap. 8vo, 5s. cloth.

THE BOOK OF EXODUS, Fcap. 8vo, 5s. cloth.

THE BOOK OF LEVITICUS, Fcap. 8vo, 5s. cloth.

THE BOOK OF NUMBERS, publishing Monthly, price 4d.

The Great Sacrifice ; or, the Gospel

according to Leviticus. Foolscap 8vo, 2s. 6d. cloth. This forms the Companion Volume to the "SABBATH MORNING READINGS."

Southampton Row, Russell Square, & Paternoster Row.

WORKS BY THE REV. DR. CUMMING—CONTINUED.

The Christian Nursery. A Sermon.

Foolscap 8vo, 6d.

"I am with thee:" The Promised

Reward. Third Thousand. Royal 32mo, 3d.

The Blessed of the Lord. A Lesson.

Royal 32mo, 3d.

Romanism not the Patron but the Perse-

outor of Science. Being a Lecture delivered in the Music Hall, Leeds, in reply to Cardinal Wiseman's, at the same place. Foolscap 8vo, 6d.

The Church of Rome: Her present Moral

Theology, Scriptural Instruction, and Canon Law. "A Report on the Books and Documents on the Papacy" deposited in the University Library, Cambridge; the Bodleian Library, Oxford; and the Library of Trinity College, Dublin. Demy 8vo, 5s. cloth.

. This important and remarkable work is recommended by the Rev. Dr. MCNEILL, Dr. CUMMING, Dr. O'SULLIVAN, Rev. HUGH FOWELL, and Rev. ROBERT MCGHEE.

The Second Advent of our Lord Jesus

Christ, and Connected Events. By the Rev. WILLIAM BURGH. With an Introduction on the Use of Unfulfilled Prophecy. Third Edition. Fp. 324, 5s. cloth.

Scripture References, and New Marginal

Readings on the Four Gospels, adapted to the Authorized Version of the Holy Scriptures; with a Harmony and Occasional Notes. By the Rev. WILLIAM BURGH. New Edition. 4s. cloth.

Six Lectures on Protestantism. De-

livered before the Church of England Young Men's Society. With an Introduction by the Rev. W. W. CHAMPNEY, M.A., Rector of Whitechapel. Foolscap 8vo, 2s. 6d. cloth.

Perversion and Conversion; or, Cause and

Effect. By the Rev. ROBERT MAGUIRE, Clerical Secretary to the Islington Protestant Institute. Post 8vo, 2s. 6d. cloth.

Reality; or, Life's Inner Circle. By the

Author of "Ellen Seymour." With engraved Frontispiece, small 8vo, elegant cloth, pp. 296, 4s. 6d.

"We are bound to say that the Authoress has produced a work of great usefulness, as well as interest."—*Church of England Sunday-school Quarterly.*
"Its tendency is of the right kind."—*British Quarterly Review.*

Works Published by John Jacobus Shute,

WORKS BY THE REV. OCTAVIUS WINSLOW, D.D.

No Condemnation in Christ Jesus. As

Unfolded in the Eighth Chapter of Romans. Third Thousand.
Post 8vo, pp. 412, 7s. cloth.

"We recommend this work as worthy of a place in every closet."—*Christian Times*.

"The eighth chapter of Romans is very fully and excellently expounded here in a series of thirty-five chapters."—*Quarterly Journal of Prophecy*.

Midnight Harmonies; or, Thoughts for

the Seasons of Solitude and Sorrow. 18mo, pp. 288. Price
2s. 6d. cloth.

"To the readers of Dr. Winslow's former works this will be no less welcome than any of them."—*Eclectic Review*.

The Glory of the Redeemer in his Person

and Work. Fifth Edition. 8vo, pp. 450, 7s. cloth.

"The work is richly evangelical, highly spiritual, and scripturally practical."—*Christian Witness*.

"The whole volume is a feast both for body and soul."—*Christian Lady's Magazine*.

The Inner Life; its Nature, Relapse, and

Recovery. Third Edition, enlarged. Foolscap 8vo, 4s. 6d. cloth.

"Mr. Winslow's book is a test wherewith professing Christians may try the reality or comparative vitality of their spiritual life."—*Christian Guardian*.

Grace and Truth.

Second Edition. Foolscap 8vo. 4s. 6d.

"This is one of Mr. Winslow's happiest efforts."—*Even. Mag.*

Glimpses of the Truth as it is in Jesus.

Fourth Edition. Foolscap 8vo, 5s. cloth.

The Atonement Viewed Practically and

Experimentally. Seventh Edition. Foolscap 8vo, pp. 242,
3s. 6d. cloth.

"Its sound scriptural views, its pathetic appeals, its insinuating style, and its deep-toned piety, commend it to the candid attention of every awakened mind."—*Eclectic Review*.

Christ the Theme of the Missionary. An

Argument for the Spiritual Character and Specific Design of
Christian Missions. Foolscap 8vo, pp. 92. 2s. cloth.

The Work of the Holy Spirit Viewed

Practically and Experimentally. Fifth Edition, enlarged.
Foolscap 8vo, pp. 440. Price 5s. cloth.

"Dr. Winslow aims at being a practical author. Indeed, one cannot read this book without feeling that God has been addressing him, and dealing closely with his soul."—*Presbyterian Review*.

The Silver Trumpet; or, the Church

Guided and Warned in Perilous Times. 18mo, 1s. cloth.

Southampton Row, Russell Square, & Watermoor Row.

WORKS BY THE REV. O. WINSLOW, D.D.—CONTINUED.

Personal Declension and Revival of Religion in the Soul. Fifth Edition. Foolscap 8vo, pp. 352. 5s. cloth; by post, 5s. 6d.

"This is a book of rare excellence. We freely recommend it."—*The Covenanter.*

"This work richly deserves a wide circulation."—*Evangelical Magazine.*

Human Sympathy a Medium of Divine

Comfort; an Incident in the Life of David. Third Thousand. Royal 32mo. 8d. sewed; 1s. cloth, gilt edges.

WORKS BY THE REV. JAMES HARRINGTON EVANS.

The Spirit of Holiness, and Sanctification through the Truth. Fourth Edition, revised. Foolscap 8vo, pp. 196, 2s. 6d. cloth.

Vintage Gleanings, gathered from Sermons delivered by the Rev. JAMES HARRINGTON EVANS, Minister of John Street Chapel. Second Edition, enlarged, with a Portrait. Royal 32mo, pp. 424, 3s. cloth.

Checks to Infidelity: Four Essays on the Being of God; the Scriptures, as the Word of God; the Holy Nature of God; the Righteous Character of the Day of Judgment. 16mo, 1s. sewed.

Handbook of Bengal Missions, in Connection with the Church of England. Together with an Account of General Educational Efforts in North India. By the Rev. JAMES LONG, Church Missionary in Calcutta. Illustrated with a Map of North India. Post 8vo, 9s. cloth.

Brief Notice of the late Rev. J. J. Weitbrecht. Missionary of the Church Missionary Society at Burdwan, Bengal. 18mo, 6d. sewed.

Protestant Missions in Bengal Illustrated. By J. J. WEITBRECHT, Church Missionary. Foolscap 8vo, pp. 354, 5s. cloth.

Missionary Labours in British Guiana. With Remarks on the Manners, Customs, and Superstitious Rites of the Aborigines. By the Rev. H. BENNAU. Illustrated by a Map, and numerous Engravings. Post 8vo, 7s. cloth.

Works Published by John Fawcett & Sons,

BLOOMSBURY LENT LECTURES.

Present Times and Future Prospects.

Being Lectures delivered during Lent, 1854, at St. George's, Bloomsbury. By Twelve Clergymen. With a Preface by the Rev. W. R. FREMANTLE, M.A., Rector of Claydon, Bucks. Foolscap 8vo, 6s. cloth.

The Parables Prophetically Explained.

Being Lectures delivered during Lent, 1853, at St. George's, Bloomsbury. With a Preface by the Rev. WILLIAM CADMAN, M.A., Rector of St. George's, Southwark. Fcap. 8vo, 6s. cloth.

The Millennial Kingdom. Being Lectures

delivered during Lent, 1852, at St. George's, Bloomsbury. By Twelve Clergymen of the Church of England. With a Preface by the Rev. W. R. FREMANTLE, M.A., Rector of Claydon, Bucks. Foolscap 8vo, pp. 378, 6s. cloth.

The Harmony of History with Prophecy :

An Exposition of the Apocalypse. By JOSIAH CONDER, Author of "The Literary History of the New Testament." Foolscap 8vo, pp. 442, 7s. 6d. cloth.

"This is a very valuable book."—*Kitto's Journal of Sacred Literature.*
"This volume is one of the best, in some respects the very best, of all that we have seen on the Apocalypse."—*Eclectic Review.*

The History of a Family Bible. A Tale

of the American War, founded on fact. By MRS. BEST, Author of "Tracts on the Old and New Testament Histories." 18mo, 2s. cloth.

By the same Author.

The Casket Rifled ; or, Guilt and its Consequences. A Tale founded on fact. 18mo, 2s. cloth.

Way-marks of the Pilgrimage ; or,

Teaching by Trials. By G. B. CHEEVER, D.D., Author of "Lectures on Pilgrim's Progress," &c. New Edition. 18mo, 1s.

Isabella Hamilton, the Martyr. A Tale

of the Sixteenth Century. Edited by the Author of "Aids to Development," "Memoirs of Two Sisters," &c., &c. 18mo, 1s. 6d. cloth.

Bible Exercises. A Sabbath Recreation

for Young People. Second Edition, 18mo, 2s. 6d. cloth.

"Fear Not." By Miss Bunbury, Author

of "A Visit to my Birth-place." Royal 32mo, 1s. 6d. cloth.

Southampton Row, Russell Square, & Paternoster Row.

Romish Miracles, in their Relation to the

Miracles of the Word of God, and their General Tendency. By
S. P. LOWE, D.D. Foolscap 8vo, 1s. sewed; 1s. 6d. cloth.

Man's Right to God's Word. Translated

from the French Prize Essay of M. BOUCHER. With a Recommended Preface by the Hon. and Rev. MONTAGUE VILLIERS, M.A., Rector of St. George's, Bloomsbury. Fcap. 8vo, 2s. 6d. cloth.

Choice Sentences; or, Recollections of the

Ministry of the late Rev. WM. HOWELS, of Long Acre Episcopal Chapel. Edited by the Rev. WILLIAM BAUGH, M.A., Second Thousand. Royal 32mo. Price 2s. 6d. cloth, gilt edges.

The Invalid's Companion; or, Words of

Comfort for the Afflicted. 12mo, pp. 162, 2s. 6d. cloth boards.

Short Memorials of the Lord's Goodness.

Also, On the Power and Grace of the Holy Spirit, and Serious Thoughts for the Aged. A New Edition, enlarged, 18mo. Price 2s. 6d. cloth.

The Standard Tune Book. Consisting of

Three Hundred and Twenty Hymn Chorales, &c.; including the choicest of Luther's own and adopted compositions, and other splendid specimens of Congregational Psalmody, by eminent English and Continental Church Composers, in about Eighty different Metres. Together with the most approved Single and Double Chants, the Ancient Tunes for the Prose Psalms, an Introductory Anthem, Sanctus, Responses, Dismission Tunes and Chorus, &c. With an Accompaniment for the Organ or Piano-forte. Cloth, 8s. 6d.; strongly half-bound in calf, 7s. 6d.

II.—The Standard Tune Book—Vocal Score. 16mo, cloth, 2s.

III.—The Standard Tune Book for Treble Voices. In oblong 16mo, cloth lettered, price 8d.

IV.—The Standard Tune Book—Treble and Bass. Price 1s.

V.—The Standard Tune Book—Treble and Alto. Price 1s.

VI.—The Standard Tune Book—Tenor and Bass. Price 1s.

The SCHOOL HYMN BOOK, with Tunes. Consisting of Two Hundred and Seventy Hymns, Original and Select, and Three Hundred and Twenty Melodies. Small 8vo, 10d. in cloth.

The SCHOOL HYMN BOOK, without the Tunes. 4d. in cloth, or 3s. 6d. per dozen copies.

Works Published by John Jarquhar Shaw.

ISSUE OF CHEAP AND VALUABLE WORKS,

UNDER THE TITLE OF

Shaw's Family Library.

This day is published, in small 8vo, neatly bound,

PRICE ONE SHILLING,

The Sultan of the Ottoman Empire, Abdul Medjid Khan.

A Brief Memoir of his Life and Times. By the Rev. HENRY CHRISTMAS, M.A., F.R.S., F.S.A., F.R.G.S., Member of the Royal Academy of Archæology of Madrid, Member of the Imperial Society of Antiquaries of the Morini, &c., &c.

PRICE ONE SHILLING,

The Emperor of Russia, Nicholas I. A Brief Memoir

of his Life and Reign. By the Rev. HENRY CHRISTMAS, M.A.

PRICE ONE SHILLING,

The Modern Mystery; or, Table-Tapping, its History,

Philosophy, and General Attributes. By J. G. MACWALTER, Author of "Rational Recollections," "The Scarlet Mystery," "History of the Irish Church," &c.

THE FOLLOWING WORKS ARE IN PREPARATION:

Lieut. Holman's Travels through Moldavia, Wallachia,

Servia, and Bosnia. Edited by OCTAVIUS FREIRE OWEN, M.A., of Christ Church, Oxford, Rector of Burstow, Surrey, and Domestic Chaplain to the Duke of Portland.

By the same Author.

Lieut. Holman's Travels on the Shores of the Adriatic.

Mary Stuart and the Scottish Reformation. By the

Rev. ROBERT FERGUSON, LL.D., Author of "Studies of Truth," "Consecrated Heights," &c.

Phantasmagoria; or, Stories of Two Worlds. By Mrs.

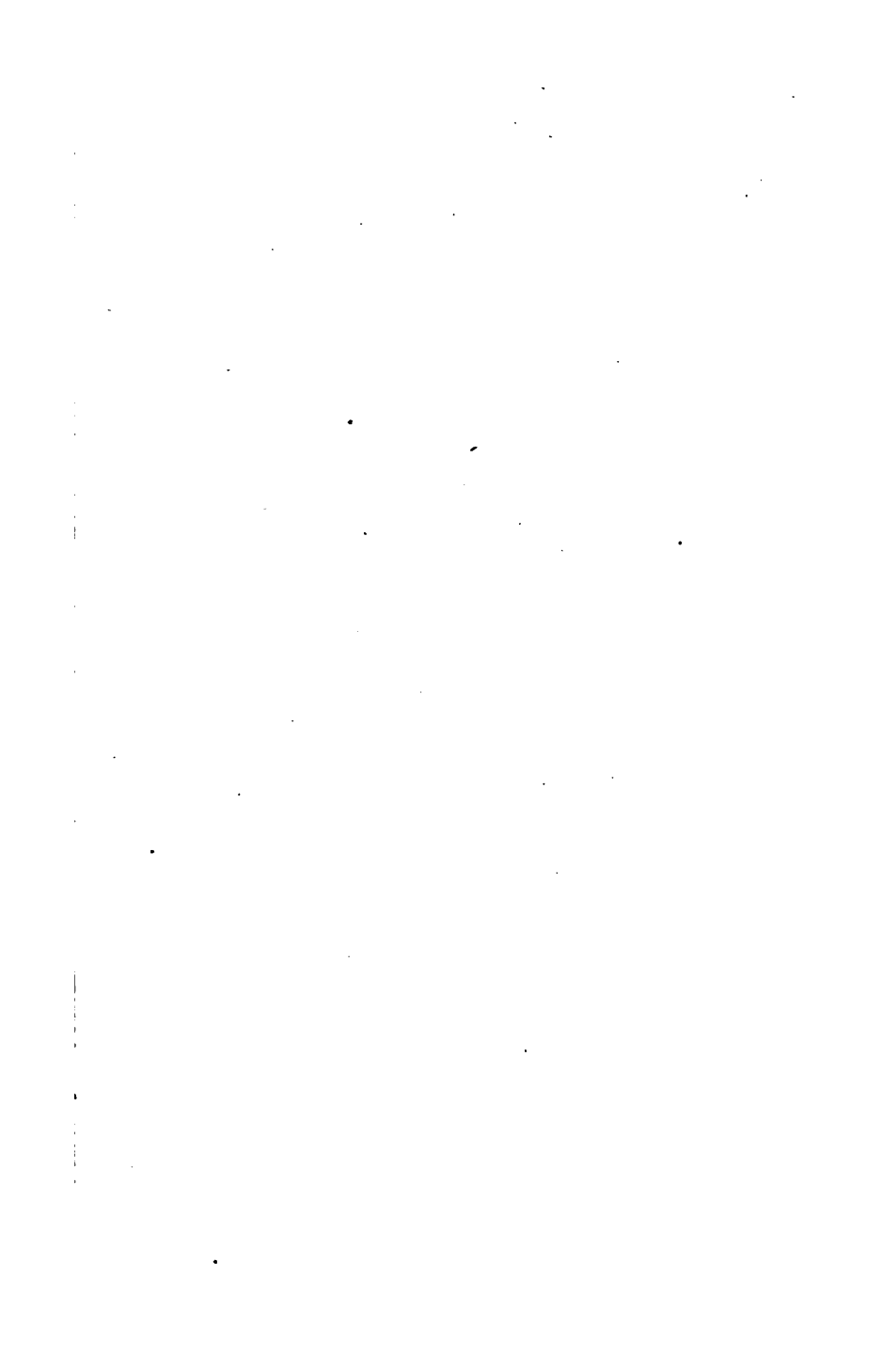
OCTAVIUS FREIRE OWEN, Author of "Heroines of History."

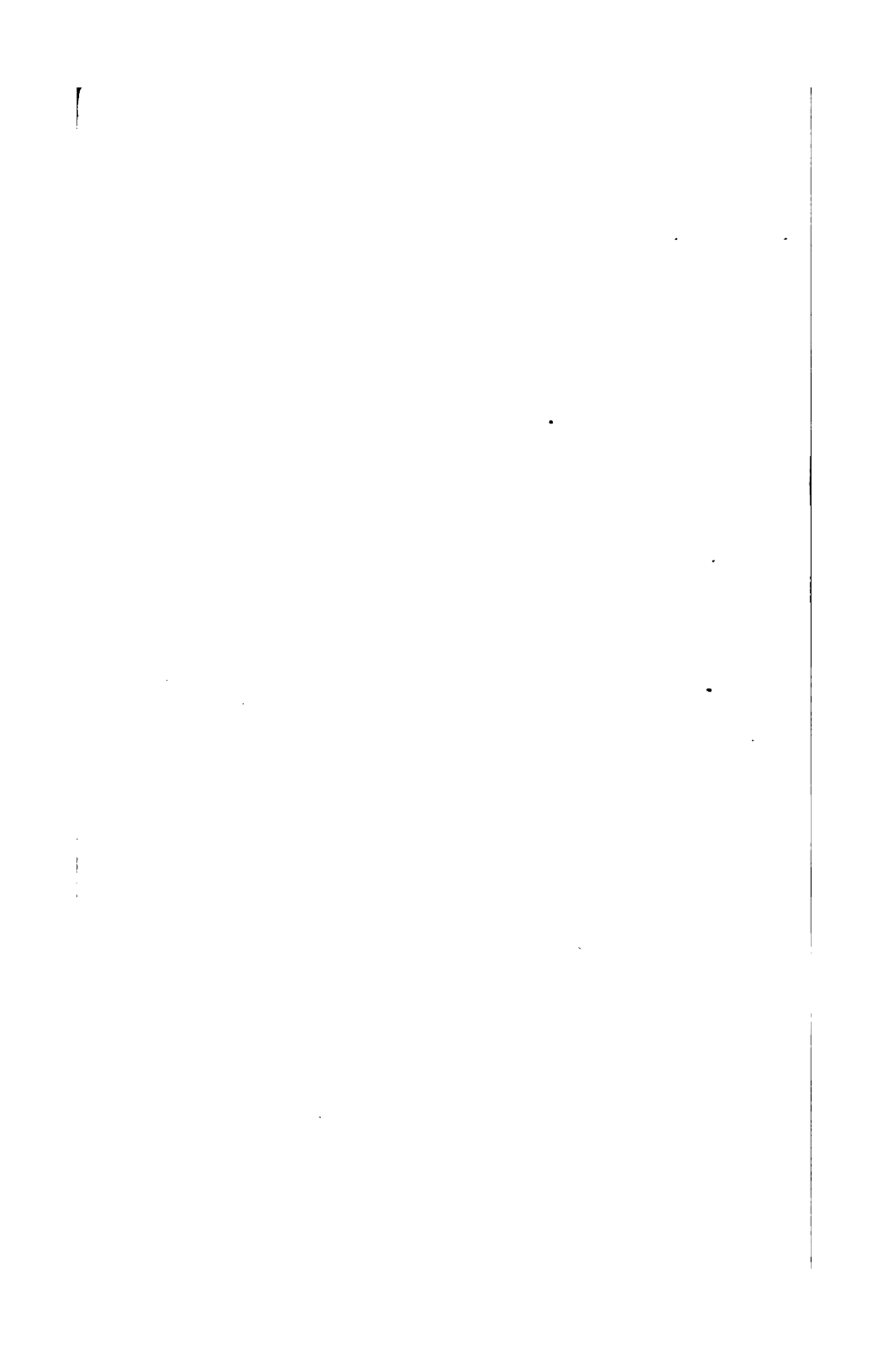
The Jew and the Monarch. By W. H. Johnston, M.A.,

Chaplain of Addiscombe, Author of "Israel after the Flesh."

. Each Volume will be neatly printed, on good paper, in legible type, and neatly bound, and will vary in price according to size, from ONE SHILLING per Volume to TWO SHILLINGS AND SIXPENCE, but in no case to exceed the latter sum.

Reed and Pardon, Printers, Paternoster Row, London.







1000



C 9930.2.12

The ark in the house; or A series o

Widener Library

002901129



3 2044 081 840 068